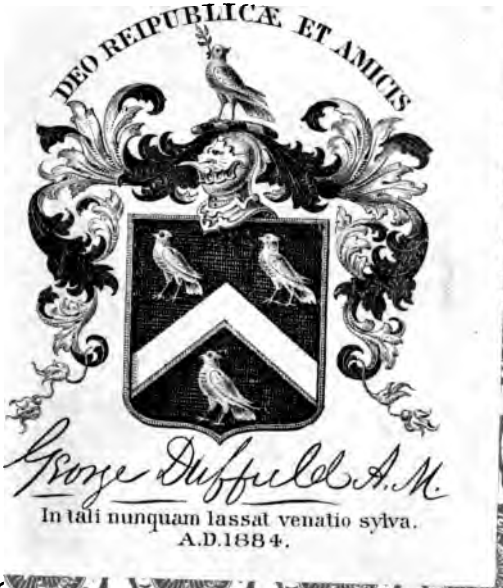

MANUAL,

FOR THE

USE OF THE MEMBERS

OF THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.

PREPARED UNDER THE DIRECTION OF THE CHURCH,

BY THE

REV. THOMAS SMYTH,

Pastor.

CHARLESTON:

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1838.

TO THE MEMORY

OF

THE ORIGINAL FOUNDERS

Of This Church:

AND TO

ITS PRESENT AND FUTURE MEMBERS,

IS

THIS WORK

RESPECTFULLY AND AFFECTIONATELY

DEDICATED.

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PREFACE.

THIS Publication, it is hoped, will prove useful to the members of the Second Presbyterian Church and congregation. It will do so, by imparting all that information which is so desirable to those who connect themselves with any society. The origin, history, and progress of the church, is here disclosed; its present condition delineated; its rules and regulations declared; its officers, elders and members published. It will do so, by giving form and character to the church; by attaching to its history and doings, their reasonable importance; and thus making it an object of greater interest and regard.

It will do so, by treasuring up, for future generations, the correct history of the present and the past,—ere time has rolled its oblivious wave over the transactions of by-gone

It will do so, by constituting a bond of union among the members of the church—making them acquainted with each other, and with all that is done in the church; and thus promoting union, harmony, and brotherly love.

In olden times, "they that feared the Lord spake often one to another, and the Lord hearkened and heard it." The great obstacles to a personal acquaintance, and familiar intercourse among Christians, in a city like this, are, their wide dispersion, the continual change in their places of residence, and the consequent difficulty of ascertaining where they reside, from year to year. The following manual will obviate these difficulties. Every member of the church may be furnished with it; and, it is hoped, will feel the obligation of cultivating that spirit of mutual intercourse, which has, in former years, been so productive of good to this people. "A new commandment I give unto you, that ye love one another." "Hereby know we, that we have passed from death unto life, because we love the brethren." "Thereby shall all men know that ye are my disciples, if ye have love one towards another."

And if the directions given in the introduc-

tory discourses, and in the conclusion of the volume, are in any good degree followed, will they not very powerfully contribute to the advancement of holy living, and thus prepare for holy dying?

Let every member of the church and congregation, put themselves in immediate possession of this little volume. Let tnem read it at least once a year. Let them endeavour to reduce its rules to practice, and to act upon its suggestions. Let them study the government of the church—become acquainted with its nature and design—co-operate in the prosecution of all its plans—manifest an affectionate interest in all its members, the poor as well as the rich,—and then will she arise and shine, the glory of the Lord being risen upon her; she will lengthen her cords and strengthen her stakes; and the Lord will add to her continually such as shall be saved.

N. B. Blank space is left, for filling up, from time to time, so as to render this manual of continued utility.

GOD'S PERPETUAL PRESENCE IN,

AND CONSTANT WATCHFULNESS OVER HIS CHURCH.

A SERMON,

PREACHED

AT THE

DEDICATION

OF THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.

April 3d, 1811,

BY THE REV. ANDREW FLINN, D. D.

FIRST PASTOR OF THE CHURCH.

N. B. This Sermon, which is now very rare indeed, was first published in Charleston, and subsequently in 1829 *in the "Presbyterian Preacher," issued at Fayetteville, N. C.*

SERMON ON THE

DEDICATION

OF THE

SECOND PRESBYTERIAN CHURCH.

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2 CHRONICLES, vi. 20.

That thine eyes may be open upon this house, day and night, upon the place whereof thou hast said, that thou wouldest put thy name there.

MATTERS of everlasting interest, and eternal consequence, my brethren, demand our attention this day. We are assembled, to make a free-will offering to the God of Jacob; to present him with a house, in which to record his name—to manifest his glory, and to make his power known, and the riches of his grace, in preparing sons and daughters for the Jerusalem above. Will God indeed "dwell with men upon the earth," and is the dedication of a house exclusively to his service, the purpose for which we are now convened in his presence? then the transactions of this day are solemn; their consequences press onward to eternity, and hasten to meet us in the judgment of the great day.

Does not the spirit of prayer already begin to settle on this assembly, and to direct the eyes of the waiting multitude to the mercy-seat of the Most High God? Do I see you, with your faces toward Mount Zion, where the

church of the first-born worships, and with emotions too big for utterance, struggling to direct to the throne of grace, the fervent supplications of your hearts? And is this the language in which you express the feelings of your souls? "O God, whose dwelling is in light unapproachable—whose praises seraphs sing, we beseech thee, let 'thine eyes be open upon this house day and night, upon the place whereof thou hast said, that thou wouldest put thy name there.'" May *he* who sitteth in the heavens hear our united prayer! May his choicest blessings rest upon this house during the time of our pilgrimage, and may our children, and our children's children, to the latest generation, here find the Covenant-God of their fathers!

The text, in connection with the history of which it is a part, presents us with one of the most august and solemn scenes, that perhaps was ever displayed at the dedication of any place of religious worship—A temple, the most magnificent and splendid ever built by man,—a temple whose grandeur was the result of the united wisdom and riches of the king of Israel and the king of Tyre,—a temple on which had been bestowed the labour of an hundred and eighty thousand workmen for more than seven years, was now completed;—Deep were laid its foundations in the base of mount Moriah;—six hundred and eighty feet did its walls ascend;—the cedars of Lebanon, and the gold of Ophir, at once strengthened, and adorned the building. Thither were the thousands of Israel to repair for the purposes of worship, and *there* was the God of Jacob to deliver his responses. *There* were the Urim and Thummim to sparkle on the breast of Aaron—there the Almighty was to keep his court, and thence dispatch his

ambassadors to his world around—thence as from a centre were the lights of the law, and the beams of the gospel to shine upon surrounding nations. Therefore it was, that Jerusalem was emphatically called, the "City of our God; the mountain of his holiness; beautiful for situation; the joy of the whole earth." He who thundered with terrible majesty from amidst the flames and smoke on the top of Sinai, was now to let the placid serenity of his glory rest between the cherubim, amidst the splendor of this temple, now about to be consecrated to the Lord Jehovah. The period for the solemn transaction arrives—the temple is finished—the dedicated treasures deposited in it—the Ark is brought into the most holy place—the Levites, clothed in white, with their cymbals, their psalteries, and their harps, accompanied by an hundred and twenty priests, have gone on before, making the land ring, and the heavens re-echo with the praises of the Most High God, whose glory has filled the house—the thousands of Israel are assembled—a brazen scaffold is erected in the midst of the open court. In presence of the vast congregation, the royal worshipper comes forward and ascends the place prepared for him. "Upon it he stood," says the sacred historian, "and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven." His eyes are directed to the throne of God—his soul is overwhelmed with a sense of the Divine Majesty—he breaks the solemn silence with a prayer, expressed in language the most appropriate, lofty, and sublime. He makes grateful mention of the goodness of the Lord, to his father David, and his faithfulness to the covenant which he had made with him. As he proceeds,

his soul is overpowered with divine glory, and he bursts forth into such strains as these—"But will God in very deed dwell with men upon the earth? Behold, the heaven and the heaven of heavens cannot contain thee—how much less this house which I have built: Have respect therefore to the prayer of thy servant, and to his supplication—that thine eyes may be open upon this house day and night; upon the place whereof thou hast said, thou wouldest put thy name there." Thus prayed Solomon at the dedication of the temple at Jerusalem, and thus prays the christian worshipper on all such occasions. Brethren, we stand in as much need of the gracious presence of God now, as ever the tribes of Israel did. We are equally interested, that his eyes should be open on this house, as they were that he should look propitiously upon the Jewish temple. When rising for the first time in this humble house, reared for the worship of the same God, I know of no language which can better suit the feelings that ought to accompany us into this sacred place, or is better accommodated to the exercises of this day.

Be this the prayer then, which shall burst from a thousand hearts, while the fire of God burns in a thousand bosoms, and a thousand tearful eyes are directed to the mercy-seat. "Let thine eyes be open, O Lord, upon this house day and night; upon the place whereof thou hast said, that thou wouldest put thy name there."

I shall now proceed to enquire:

In the *first* place, in what manner must a church of God conduct herself, and under what circumstances must she be found when she has a right to expect that "the eyes

of the Lord will be upon her for good," and his name be recorded in the midst of her?

Secondly. What advantages has a church of God a right to promise herself from thus having the eyes of the Lord open upon her day and night?

Behold the questions which naturally suggest themselves from the words before us. Their solution, I shall attempt to give, and then direct your attention to the purposes for which we are convened. May the glory of God fill the house, and his spirit open our understanding to receive the truth!

I. In what manner must a church of God conduct herself, and under what circumstances must she be found when she has a right to expect that the eyes of the Lord will be upon her for good, and his name be recorded in the midst of her? This is the first enquiry which solicits our regard. To this we answer:

No church, calling herself a church of Christ, has a right to expect that the eyes of the Lord will be upon her for good, unless she be sound in her doctrines—pure in her discipline—fervent in her devotions. Behold the leading features in the character of a church which the Lord will bless—upon which his eyes will be day and night.

She must be sound in her doctrines. The Gospel, like all other systems, has its first principles—its established laws—leading to certain grand results, which must accord with the original designs of its author. A departure from these principles, a perversion of these laws, must therefore defeat the objects which the system has in view, and lead to consequences different from those which entered into its original designs. To effect these designs and attain

these objects, the agency of the spirit of God is absolutely necessary. The eyes of the Lord must be propitiously open day and night upon that church, relative to which, the grand designs of the Gospel shall be accomplished. But no church can reasonably expect this blessing of the Lord, this agency of the Spirit of God, these propitious regards of the Holy One of Israel, when she is departing from the established laws and order of his house. Such expectation would involve the absurdity of supposing, that a being of infinite wisdon, majesty, and grandeur, would not only wink at, but assist in carrying into effect an impious attempt to unsettle the principles of his own government—to find fault with the laws he has established, and in its consequences, to arraign the perfection of every attribute of his nature. Now. the grand design of the Gospel, into which enter the wisdom and power of the Almighty, is to save sinners from the wrath to come, and thereby bring a revenue of glory to God. The principles by which these are to be effected, are unalterably established; they carry with them the evidences of wisdom, goodness and power. To depart from them is impious—to deny their necessity, is an attempt to be wiser than God—an attempt, the folly of which is equalled, only by its wickedness. It is an insult offered to the majesty of heaven, which he will stamp with reprobation, while he will overwhelm with confusion, its guilty author. The church which shall thus depart from the radical principles and doctrines of the Gospel—principles and doctrines, comprehended in the "faith once delivered to the saints"—may expect that the eyes of the Lord will be open upon *her—but it will* be that *he may mark her for* judgment,

and that his jealousy may smoke against her, till she return to the fold whence she has strayed.

I am not unapprised of the objection which has long been urged by infidelity against the Gospel, on the ground of the diversity of sentiment among its votaries, relative to its doctrines. This objection, though often brought forward with an air of triumph, assumes a principle which is not correct, and is, therefore, not able to sustain the weight which has been laid upon it. It assumes the principle, that every doctrine which is received by one church and rejected by another, is a fundamental doctrine of the Gospel. This is an assumption, however, which we are not prepared to grant, to the extent which the objection would render necessary. We are far from supposing that every shade of difference in opinion which obtains among the churches, implies a departure from the essential doctrines of the Gospel. We believe that thousands and tens of thousands, will sit down together in the kingdom of glory, who cannot *precisely* walk together in the kingdom of grace: they cannot *precisely* think and act together on earth, but they shall sing and triumph together, in heaven. While we grant this, however, we do not, for a moment, surrender the position, that there are doctrines, essential to the salvation of the sinner, and the purity of the Church; doctrines, consequently, which no church can give up, without incurring the displeasure of God, and giving up her claim to Christianity.

It cannot be expected that I should here enter both upon the enumeration and defence of those doctrines which I deem essential to the system of salvation revealed in the Gospel. I deem it my duty, however, upon this solemn

occasion, to state some of those grand, leading doctrines of the Gospel, which we consider at once essential to our future glory in heaven, and to the purity of the Church on earth; doctrines which we believe, not because our fathers have told us of them; not because the martyrs have sealed them with their blood; but because we find them stated in the Word of God, and essential to the objects which the Gospel has in view; doctrines, for the inculcation of which, this house was built, and is this day solemnly set apart.

With the assumption of the being and perfections of God, together with the truth and divinity of the Scriptures, we believe the testimony of the Holy Ghost relative to the entire depravity of the human heart, and its departure in temper and spirit from the laws of holiness; that man is a sinner before God exceedingly; helpless and polluted; utterly and absolutely unable to justify himself, in whole or in part, by works of righteousness which he can do. This we believe, both because we find it clearly and unequivocally stated as a doctrine of the Gospel, and because our own experience, and that of the saints in every age, have proved it to be true.

Another doctrine of the Gospel, which we believe essential to the salvation of the sinner and the purity of the Church, is the necessity of divine influence—the active agency of the Spirit of God in regenerating the soul, thus dead in tresspasses and sins—implanting in it holy principles—enabling it to put forth the acts of a living, purifying faith in the Lord Jesus Christ, and opening the springs of evangelical sorrow for sin. This we regard as a fundamental doctrine of the Gospel, the rejection or corruption of

which by any church, is an evidence that the eyes of the Lord are not upon her for good. We follow no "cunningly devised fables" when we receive and adopt this as an essential article of our faith. We receive it on the testimony of Jesus, who has unequivocally declared, that without its practical influence on the heart, no man shall enter into life.

On the doctrine of faith in the Son of God, we have already touched. Its necessity is stated among the first principles of the Gospel. I again bring it into view for the purpose of directing your attention for a moment to another, which we receive as an essential doctrine of the Gospel, and which exhibits the *object* of the Christian's faith. The Lord Jesus Christ, both in his human nature and divine, is the object to which I allude. At a time like the present in the Christian Church, when many are departing from the "faith once delivered to the saints;" when the hedges from around many parts of the Lord's vineyard are taken down, and the vine which his own right hand has planted, is exposed to the ravages of the beasts of the desert; when the enemies of our Father's inheritance are rushing in like a flood, and the impious hand of licentious criticism is attempting to strip the Redeemer of his glory, I deem it my duty on this solemn occasion, both for myself and for the congregation which has reared this house for the worship of the living God, to bear public testimony in favour of the divinity of Jesus. We receive this as an essential article of our faith, necessary to our salvation and the purity of our Church, not merely because it has been handed down to us, sealed with the blood of the saints; merely because the nations of the redeemed have chers

it as the foundation of their hope, rejoiced in it on earth, and triumphed in it on the mount of glory, but because we find it stated in no equivocal terms in the word of God. When we hear the Holy Ghost declare of him, that "He is the Mighty God, the Everlasting Father, and the Prince of Peace,"—that "he is the brightness of his Father's glory, and the express image of his person—that he thought it no robbery to be equal with God—that all men are bound to honour the Son even as they honour the Father"—that the high command of God binds the angels of heaven to worship the Saviour—When we find every attribute of Deity ascribed to him; eternity, omnipotence, omniscience, and omnipresence,—we have no difficulty on such testimony in receiving as true, the doctrine of the divinity of Christ. It is *this* that gives us security, when we surrender our souls into his hands, that "he is able to keep what we have committed to him against that day"—*this* is the crown which shall flourish on his head, when his enemies shall sink beneath the rod of his wrath. When these shall tremble before the terror of his frowns, we hope to sing the Godhead of the Son when we shall meet him in the clouds of heaven.

We receive, as an essential article of our faith, the sublime and incomprehensible doctrine of the adorable Trinity. It shall never excite in us a blush, that we receive, without being able to develope this great mystery. We are contented to believe that there may be modes of existence which we cannot comprehend. For us, it is sufficient that God has *revealed* this doctrine—that the essential attribute of deity are ascribed alike to the Father, the Son, and to the Holy Ghost, and that "these three are One."

These are the grand fundamental doctrines of the Gospel, into which all others may be resolved, which we believe to be essential to Christianity. In whatever church these are believed, and their practical influence felt, there is evidence that "the eyes of the Lord are upon her for good." I say, "their *practical influence felt*," for I wish it to be deeply impressed upon every heart, that the mere belief of the doctrines of the Gospel is far from being sufficient for the purposes of salvation. A church or an individual, may be strictly orthodox in principle, and yet be far from the righteousness of God. But when these doctrines are brought home to the heart by the agency of the Spirit, then it is, that they are made mighty through God to the pulling down of strong holds; then it is, that the work of God is revived, his temple filled with glory, sinners brought to the knowledge of the truth, saints built up in their holy faith, and the fetters broken from around the captive. "May the eyes of the Lord be thus upon this house, day and night, that we may see his glory, as our Fathers have seen it in the sanctuary,"

The Church then, must be sound in her doctrines. She must also be pure in her discipline. This is not the place, nor does it comport with the object I have in view, to enter upon the vindication of any particular form of church government. I am very far from supposing, that all who differ in their forms of government from the church to which I belong, are therefore to be stricken from the rolls of the redeemed. Nor do I for a moment suppose, that other forms of government in the affairs of the house of God, may not admit of as much purity of discipline as those we have believed it our duty to adopt. Were we

admit all that the most extensive liberality could require, viz., that God has left it discretionary with his Church, to be regulated by circumstances in the adoption of her forms of government, it would not affect the proposition now before us, which is, that under whatever forms of government the affairs of a church may be placed, she is bound to preserve her ordinances pure, her doctrines correct, and her members, as far as possible, unspotted by the world. The truth of this proposition, will not, I presume, be questioned—the very nature of the case, and the positive instructions of the word of God, prove it to be true. Necessary to the existence and good order of any society, are certain laws and regulations, which are binding upon the members. The interests and purity of such a society, will always be in proportion to the strictness, with which its laws are executed. If the government be feeble and inefficient, the pernicious effects will soon be felt through every department of the community. These general principles extend their influence into the Church of God, and become proportionably stronger, as the necessity of purity, of order and virtue, is there greater, than in societies of a different nature. The Church is a society formed for the purposes of holiness; her object is, to train up members for the Church Triumphant. Her head is holy; her laws are holy; and she is altogether conversant with holy things. In order, therefore, that her grand designs may be answered, and her objects attained, it is indispensably necessary that her discipline be strictly guarded. When this becomes lax, corruptions, both in principle and practice, will insinuate themselves into the Church, and strip her of her glory. The necessity of a discipline, vigilant and

active, extending both to the principles and conduct of church members, is clearly stated in the word of God, and enforced by the example of the Apostles. With what tenderness, but yet with what firmness, does our Lord direct his Church to deal with an obstinate, and offending brother. His fault is to be stated to him in private, by an individual fellow-member. If he refuse to hear the friendly admonition, one or two other members are to be taken, that they may bear witness, relative to his deportment. If he still refuse to hear, he is to be brought before the Church in a more public manner. If he yet prove impenitent, he is to be cut off. With what severity does the Apostle reprove the Corinthian Church for the laxness of her discipline! A most flagrant offence against the laws of morality and religion, had been committed by one of the members of that church. She still retained him within her pales, and received him to her communion. For this, the Apostle with a zeal that became a minister of Jesus, reproved her in the most pointed manner. "Ye are puffed up," says he, "and have not rather mourned, that he who hath done this deed, might be taken away from among you." He then commands them in the name of the Lord Jesus Christ, and by his own authority as an Apostle, to execute the laws and discipline of the church, and expel from her communion so disorderly a member. "Purge out, therefore, the old leven;" purify your church, by exercising a proper and vigilant discipline. "Reprove, rebuke, exhort," and finally cast off the scandalous and incorrigible, "that ye may be a new lump, as ye are unleavened." "For even Christ our Passover, is sacrificed for us." In what solemn and affecting strains is

couched the message which Jesus sent to the minister of the Church in Pergamus. In that Church he found many things to commend: he praises her for her zeal and boldness in his cause; but he passes a severe censure on her for the laxness of her discipline, in point of doctrine: he tells her that he has a few things against her, because she retained in her communion some who held doctrines which were not according to the truth of the Gospel. If a Church of Christ, therefore, expect that she shall stand approved by her Lord, and that his "eyes will be upon her for good," she must be strict, vigilant, and pure in her discipline. Her standard of doctrine, let her fix according to the word of God, and the terms of her communion let her settle; and having so done, let her see to it, that with strict impartiality she preserve these sacred.

Does the Church expect that the eyes of the Lord will be upon her for good, and does she desire an evidence of this? then she must be fervent in her devotions. Let the fire of heaven be always burning upon her altar. Let the celestial flame never become languid. Let her incense rise with much perfume, that it may come up to the throne of God with acceptance. Let this solemn truth be written upon her walls, that whenever she lifts her eyes she may read it, that the God with whom she has to do is "a Spirit," and that therefore he requires the worship of the heart. No costly offerings; no splendid edifices; no decorated courts can compensate for the absence of the heart. Refuse *this*, O my people, take no pains to light up the fire of devotion when you assemble in this place to worship, and from this sacred temple God will turn away in his wrath; upon this house his eyes will be propitiously open neither

day nor night, and in this place will he refuse to record his name. Hear the charges which he exhibits against his ancient Church, and the thunders which break forth against her, because of the truth of those charges. He charges his people with "worshipping him with their lips, and drawing near him with their mouth, while their hearts were far from him;" with appearing before him, in the house of prayer with their bodies, while the flames of devotion were extinguished in their souls; therefore, he arraigns them in his temple, and demands of them a reason for their inconsistent conduct: "To what purpose," says he, "is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams, and the fat of fed beasts. Your new moons, and your appointed feasts my soul hateth. When you spread forth your hands, I will hide mine eyes from you; and when you make many prayers, I will not hear." Terrific denunciations! May we never know them, but by the hearing of the ear! Alas! should we, by the frozen formality of our devotions, bring these judgments upon us, we have built this house in vain! We have reared these costly walls, but the finger of the angel shall write "*Tekel*" upon them, reminding us that we are "weighed in the balances and found wanting."

Let the terrible denunciations of God, directed to the Church at Laodicea, be written upon our altars, with the point of a diamond, that we may profit by the solemn admonition, and avoid *her* doom. "I know thy works," says the "Amen, the faithful, and true witness, I know thy works; that thou art neither cold nor hot; I would thou wert either cold or hot; so then because thou art luke-warm,

and neither cold nor hot, I will throw thee out of my mouth."

Spirit of the living God, dwell with celestial fires within these sacred walls, and preserve us and our children to the latest line, from these fearful judgments! Sacred to the iuculcation of doctrines thus pure, to the exercise of discipline thus strict, and to dévotions thus fervent, be this holy edifice to the latest generation! Then shall "the eyes of the Lord be open upon this house day and night, for good;" and when its foundations shall tremble in the general convulsions of nature, it will be found that the name of Jehovah was recorded here.

Do you ask, O congregation of the Lord, what advantages shall result from the eyes of your God being thus open upon you day and night? This is the

II Question, suggested by the text, which we promised to answer. Blessed is that house in which God has recorded his name. Blessed is that church upon whicn his eyes are open, day and night continually. Although the fires of persecution may rage against her, she shall issue from the midst of them, having lost nothing but her dross. Like the bush of Moses, in which the flame burned, she shall not be consumed. The rage of men and devils shall not be able to hurt her. Enemies may encamp, and foes invade, but the Breaker of Israel goes up before her; the Lord of hosts at her head, therefore she shall not be afraid. The captain of her salvation, on whose vestuie and on whose thigh is the name "King of kings, and Lord of lords," shall wave the banners of eternal triumph over the camps of those who would spoil her. She may have many sore conflicts, and be brought very low; she may even

be made to cry out, "The Lord hath forsaken me, and my God hath forgotten me;" her songs may be turned into mourning, and her tuneless harp be hung upon the willow. In the camp of her enemies the shouts of triumph may be heard;—it shall be but for a moment: the *Hope* of Israel, and the Saviour thereof in time of trouble, shall soon return and cover her with his buckler; the night of her darkness shall be chased away, by the returning beams of his glory. Our Jesus holds up to the view of his Church, no Mahometan paradise; no visionary notions of superior bliss, or exemption from trouble in this world. He has never told her that she shall pass to glory on a bed of down; nor that the path that conducts her to his Father's kingdom shall be covered with roses. No: very different are the terms upon which he has taken her into covenant-relation with him. Through many tribulations must she pass; many a conflict must she experience; many a tear must flow, and many a weary, trembling step must she take, before she finish her pilgrimage upon earth. But she has the promise of her Lord, that, during this pilgrimage, he will be with her, to support and to bless her; to encrease, to strengthen, and finally to conduct her to glory and triumph in heaven. On earth he will bless her with a faithful ministry; with peace among her members; with the agency of his Spirit to make the word and ordinances effectual for her salvation; and finally with protection and defence, until her warfare be accomplished.

Behold the advantages which a Church of God has a right to promise herself, from having "the eyes of the Lord open upon her for good."

He will bless her with a *faithful Ministry*. The pro-

mise of God to his Church is, "I will give you pastors according to my own heart, who shall feed you with knowledge and understanding." Ah, it is a solemn, it is a weighty business to guide the flock, to feed the Church of Christ, which he has purchased with his own blood. There is awful responsibility attached to the station occupied by him who "stands between the dead and the living." How important is it to the interest of a Church, that her pastors feel the spirit of their station; that they be "men fearing God, and hating covetousness;" "taking good heed to themselves and to their doctrine, that they may save themselves and them that hear them." If God intended to curse a people, and blast their spiritual interests from the blossom to the root, I know of no way in which it could be more certainly effected, than by giving them up to an unfaithful ministry—a ministry from which the Spirit of God must forever stand at a distance. To fill the office of a faithful minister, and "rightly to divide the word of life;" to "declare the whole counsel of God;" to feed the flock; and, unabashed by the countenance of man, to warn the sinner of his danger; to stem the torrent of iniquity and popular prejudice, requires much firmness, much prudence, much courage, and much grace. Such men are blessings to the world; such pastors are blessings to the Church. Their names shall be had in everlasting remembrance, when the memory of the temporizer shall rot. The worth of such men in the Church of God is seldom known, until their light has been put out in the sanctuary. After they are dead, the church begins at once to feel their worth and her loss. But whether the church be sensible *of it or not*, these are the men under whose ministry she

shall eventually flourish as the palm tree. These are the ministers of whom Jesus hath said, "I will be with you always, even to the end of the world." Receive them, brethren; they bring blessings in their train; they will be evidences, that "the eyes of God are upon you for good." These are the earthen vessels, in which, for your edification and the furtherance of your salvation, he has deposited the treasures of his gospel and his grace. Thus their gifts and graces your Saviour kindly bestows upon them, that he may make them instrumental in blessing you. "When he ascended up on high," says the Apostle, "he led captivity captive, and gave gifts unto men." He gave some Apostles, some Evangelists, some Prophets, some Pastors, and some Teachers," for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ.

With such a ministry will the Lord bless that church, "upon which his eyes are open day and night," and in which he has "recorded his name." He will also give her peace in all her borders; and her sons and her daughters shall be united together as one family. The religion of the Gospel is a *peaceful* religion, and its peaceful and happy effects are felt in that church upon which the eyes of the Lord are open for good. Before its blissful influence, envy, malice and revenge; wrath, hatred and strife, retreat back to the dungeons of darkness. If, in the wilderness below, there can be found any thing which resembles the paradise above, it is a Christian Church cemented together by the principles of christian love. "Behold," exclaimed a heathen, when looking upon such a Church, "Behold how these Christians love one another."* "Behold,"

* Pliny's Epistles to Trajan.

says the spirit of God, "how good and how pleasant it is for brethren to dwell together in unity." And why should they not? Children of the same family; heirs of the same inheritance; travellers to the same distant country; hastening to the same eternal home, and preparing to sing the same song, the burden of which is, "to Him that loved us, and washed us from our sins in his own blood." These considerations might surely induce the members of the Church of Christ to live in amity with one another. "Great peace have they who love thy law," is the promise, and with such peace, both within and without, will the Lord bless that church "upon which his eyes are open day and night for good."

He will also bless her with the visitations of his Holy Spirit. This is the divine agent, without whose influence no church can ever prosper. It is *He* who opens the fountains on high and "pours water on him that is thirsty, and floods upon the dry ground." We may stand in the midst of the "valley of dry bones," and prophecy for ever, but unless the Spirit of eternal truth awaken the north and the south winds to blow upon them, they will continue to be dry bones still. There will be neither noise nor shaking among them; but let him proclaim aloud, "O ye dry bones, hear the word of the Lord!" and immediately there is a movement among them; they prepare to stand on "their feet an exceeding great army."

Why is it, my brethren, that so many of the branches of Zion languish, and why have the word and ordinances of God so little effect upon our worshipping assemblies? Why so few flowing to the standard of the cross, and *crowding* the gates of salvation? It is because of the

absence of *God the Spirit.* Only let *Him* return, and Zion begins to rejoice, and to blossom as the rose. Her converts are numerous as the drops of dew. Sinners are smitten with a sense of guilt, and with bleeding hearts and streaming eyes ask the way to the Saviour, earnestly enquiring "the road to Zion, with their faces thitherward."

The saints go on their way rejoicing, and with songs of redemption flowing from their lips, they proclaim, as they march along, that times of refreshing, from the presence of the Lord hath visited them; the groans of the mourner are turned into songs of praise, when he finds that his feet are taken from the fearful pit, and placed upon the Rock of Ages.

Then the "light of Zion breaks forth as the morning, and her health springs forth speedily." The house of God is a Bethel, and his courts are filled with his glory; the flocks of the chief shepherd are conducted to the green pastures, and made to lie down beside the still waters.

With such glorious seasons does the Lord oftentimes bless his Church when "his eyes are upon her for good." Thus did he bless his infant Church on the day of Pentecost; thus in every age has he continued to make his word and ordinances effectual to the salvation of sinners and the refreshing of saints, and thus will he continue to make his Church flourish, until he shall call her to the Church Triumphant.

These are some of the blessings which a Church of God has a right to promise herself from the eyes of the Lord being upon her for good.

We notice, in the last place, the protection and defence of the *Most High*, which shall be as a munition of rocks

to his Church. He places her in possession of these great and distinguishing privileges, and guards her in safety while she enjoys them. He protects her against the machinations of her foes, whether they be of a temporal or spiritual nature. "When the enemy rushes in like a flood, the spirit of the Lord lifts up a standard." He preserves her from error, and from the influence of false teachers, who would sap the foundation of her faith. "The Lord (says the Holy Prophet) will create upon every dwelling of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon *all* the glory shall be a defence. This shall be written for the generations to come, and the people which shall be created shall praise the Lord."

These, O brethren, are the blessings which shall make *this* branch of Zion flourish like the palm tree, so long as the eyes of the Lord shall be open upon this house, and his name stand recorded in this place. But if we should become luke-warm in our worship, licentious in principle, or immoral in practice; if, forgetful of our high privileges, we should hereafter practically ask, "Who is the Lord that we should obey him?" shall we turn from our God and "heap to ourselves teachers having itching ears," we have reason to fear that he will turn away from us; remove our candlestick out of its place; smite our house in his wrath, and take away our mercies till we shall learn by their loss, to appreciate their worth; and with unavailing lamentations be left to deplore our situations when these slighted mercies are gone, and the things that belong to our peace may for that reason be eventually hid from our eyes.

Let this salutary caution be written in our hearts. "The Lord is with you while ye be with him, and if ye seek him he will be found of you, but if ye forsake him he will forsake you." In every period of the Church, God has made good these promises to her. He was with her in the wilderness when she was fitly represented by the burning bush. When Jacob was small, and his spiritual sons but few in number, yet when "they spake one to another, the Lord hearkened and heard them." Nor has he in later times left himself without a witness. In the primitive ages of Christianity he displayed his mighty power, and went up before his servants with signs and mighty wonders; and when Imperial Rome drenched the earth with the blood of the saints, the great Jehovah was with them, realizing his promise, that "as was their day, so should their strength be." "Through the long and dark period of Anti-Christian tyranny, while fiery trials beset her on every side," his right hand conducted her to the glorious morning of the Reformation, and from that period to the present, he has displayed his glory in the fulfilment of his promises to his people.

But we hasten to a conclusion. I have directed your attention to the principal features in the character of a church, which has a right to expect the presence of the Lord to be favourably with her. These features consist in soundness of doctrine; purity of discipline, and fervency of devotion. To the advantages which a church has a right to promise herself from the presence of the Lord being so with her, I have also directed your attention, and have stated them to consist in a faithful ministry; peace among her members; the visitations of his Holy Spirit;

and final protection and defence. Happy Church! Glorious blessings.

A particular and formal application of the subject must yield to the immediate business which now presses upon us. Present solemnities, future prospects, eternal consequences, rise and pass in awful review before me. When I look upon them, my eyes moisten, my soul trembles, my heart is affected. Men of prayer, to your posts! Heirs of immortality, put off the shoe, for the place is holy. Bow yourselves before the glory which fills this House of God. Majesty of Heaven, descend—descend with the power of thy Spirit, and rest upon this assembly! Present solemnities, how awful they are! Another dwelling erected for the Most High God! *This Day* sets it apart for his service. Sacred edifice! Residence of our God—future birth-place of souls—object of our prayers, our exertions, and our hopes—have we at length seen thee receive the worshipper into thy bosom? Long may the pure doctrines of the Gospel be here taught! Long may the streams of salvation here flow! May not unhallowed tongue ever here be lifted to pervert the Word of Life! Confounded be the wretch who, under the garb of a Gospel Minister, shall ever enter here, for the purpose of beguiling unstable souls with false doctrine —doctrine different from that which we have this day proved to be the doctrine taught by the Holy Spirit. Witness, my brethren, who have built this house of prayer. Witness, ye fellowship of the body of Christ, who from other Churches are present with us to day. Witness, ye Angels who hover over this assembly. Witness, thou Son of the Most High God, who bought us by

thy agonies in the Garden and on the Cross; witness for us that we *this day* cleave to the doctrines of Grace; to the doctrines of the Reformation; to doctrines, in the strength of which, the Martyrs triumphed in flames, and passed in chariots of fire to Glory; to doctrines, the belief of which, fully accords with the confident expectation that this place shall be the scene of revivals of religion, produced by the extraordinary effusions of the Spirit of God. And for the preaching of these doctrines; "for the purposes of prayer and praise; for the administration of the sacraments of the New Testament;" for the purpose of feeding the Church of God with the pure milk of the word; in pursuance of the object for which we are now assembled, we proceed to dedicate this house to the great Head of the Church.

God of Jacob attend! Church of the first born witness! WE SOLEMNLY DEVOTE THIS SACRED EDIFICE TO GOD THE FATHER, SELF-EXISTENT AND OMNIPRESENT; TO GOD THE SON, THE BRIGHTNESS OF HIS FATHER'S GLORY; TO GOD THE HOLY GHOST, ONE WITH THE FATHER AND THE SON; "TO THE SERVICE AND THE GLORY OF THE ADORABLE AND INCOMPREHENSIBLE TRINITY," WE MOST DEVOUTLY DEDICATE THIS HOLY BUILDING, WITH ALL THAT APPERTAINS TO IT. And now, O Lord God of Israel, "the great and terrible God," let thine eyes be open day and night upon this House. In it record thy name, and here delight to meet thy people to bless them. When pursued by their enemies they shall fly to this house for refuge. When thy chastisements are upon them for their sins, and they shall come to confess their iniquities, and tell their sorrows before thee in this house, "then hear

thou in heaven thy dwelling place," and answer the prayer of thy people.

"Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength." Let thy priests, O Lord God, who shall minister in this house, be always "clothed with salvation;" and let thy saints here rejoice in thy goodness. How awful is this place! This is now the house of God; this is the gate of heaven! How deep the present solemnities which rest upon it! But O, when I look into future times and dwell upon future prospects, I am filled with awe. With eternal things we shall be *here* conversant for a little while. *Here* God shall sit upon the Mercy-Seat, at the foot of which we shall present our prayers and our tears. Hither shall some of us bring our burdens and lay them down at the feet of Jesus. Hence shall issue the overtures of mercy to the guilty of the present generation, and balm be here administered to the broken heart. Here the trembling sinner shall enquire for the Saviour and find his gloom penetrated with the beams of hope. Here the believer shall sit down at the Supper of God, and have his soul wrapt hence away to the temple of which the Lamb is the light. Here at times our eyes shall behold the Redeemer, when he shall appear in the galleries and shed his glories through the house; and *here* (fearful prospect) the Gospel shall be to some of us and of our children, "the savour of death unto death."

Thus shall matters move on in this house of God, with respect to us of the present generation, until the time of our probation shall be finished; but soon, very soon shall this be completed, and our seats in this house be left vacant forever. Soon shall my voice cease to sound within

these walls. The cold sod shall soon press upon this bosom, and my labours give place to the silence of the tomb. I shall soon sleep with my fathers; but the prospects of this house shall not be affected by it. From this place where I now stand, I look down the stream of time, and I see the successive generations which shall rise up after us, floating to this house, enquiring for *Him* of whom their fathers had told them that he was their God. Hither do I see the despairing sinner of after ages, direct his trembling steps. To the mercy seat which is here erected, he lifts his streaming eyes, and breathes his broken prayer for mercy; and behold within these walls shall be heard the first accents of his song of redemption. Hither do I see the believer of future times come to "pay his vows to the Lord in the presence of his people."

These are affecting prospects which rise before me, when looking forward to generations which shall assemble here when we shall be numbered with the dead. But methinks a still more affecting object presents itself before me. Here do I see the sinner yet unborn, with a heart alienated from God, and harder than the nether-millstone, with a soul cased in adamant, *slumbering away* the moments allotted to the house of God. May the "stone cry out of the wall, and the beam out of the timber answer it," and rouse him from his sleep of death! Here also do I see the future herald of the cross, with strong crying and tears, urge the flight of the sinner from the wrath to come. We shall be dead, but Jesus shall be here with our children; here shall he speak to them in their sorrows and ease their aching hearts; when we shall be shut up with our fathers in the tomb. Future prospects, how awful!

how affecting! Eternal consequences, how pleasing! now terrible! How many thousands shall hear the word of life in this house! From the bosom of eternity every one of these thousands, millions of ages hence, shall look back to this holy place, with higher notes of praise, or louder groans of anguish. The believer, of whom it shall be written that he was born here, standing high in salvation before the throne, shall look back to this house, the place of his birth, and the song, "To Him that loved me, and washed me from my sins in his own blood," shall swell into louder and *louder* strains continually. From out of the pit do I see the flames streaming with more dazzling glare; and thence issuing, do I hear more fearful shrieks and lamentations, at the recollection of opportunities neglected and mercies slighted within these walls. My soul trembles. Let the vail be drawn.

A word to my own people and I have done:

My brethren of this congregation, this is a solemn day to you. Receive my most hearty congratulations, and my fervent prayers for your present and future peace. You have built a house for the God of your fathers, which the proceedings of this day attest. The history of your enterprise is short and simple. It originated in no spirit of division or party rancor. With your brethren of the First Presbyterian Church in this city, you are at perfect peace. Their liberal and friendly exertions, to assist you in carrying into effect your laudable undertaking, furnish ample evidence that they are at peace with you. Long may the principles of christian fellowship and holy love cement your interests! The growing population of our city called r another place of public worship. You heard the call;

it united you as one man. Your brethren of other churches generously strengthened your hands for the good work, and here is the house which you have built and offered to the Lord. You have done well. May the God of your fathers bless you! He has hitherto prospered you almost without a parallel. This spacious edifice has been erected without the loss of either life or limb among the workmen. This is cause of gratitude. True, amidst the praises and congratulations of this day, the tear gathers in your eye, when you look upon the vacant seats of *Milligan* and *Boyd*. Shades of our departed friends, we well remember your anxieties and exertions relative to this house, while you were in the body. To this day you often looked forward, while you dwelt in your houses of clay. Will you pass this way at times, and visit our worshipping assemblies here? But I forbear.

Brethren, you have done much; but much more remains yet to be done. You have built a house for the Most High God. It remains that you fill it with devout and pious worshippers. Let not your seats, left empty in this place of prayer, testify against you in the day of eternity, that you here neglected the offers of mercy, and turned away from the ordinances of God, which were designed to secure your salvation. Let not the fires which upon the Pagan Altar, reproach your want of ze service of the God of *truth*. With souls hun thirsting for the Word of Life, come, with yo children, to this house which you have built and *here* enquire for Jesus. He will me place, and bless you. And when he s clouds of heaven, with his own glory and

father, accompanied by the splendid retinue of the skies, may we all be received into his presence with, "well done good and faithful servants, enter into the joy of your Lord." Having finished our probation *here*, may we all be translated to the "Temple not made with hands," where *we* who sow, and *you* who reap, shall rejoice together!

And now to the Father, to the Son, and to the Holy Ghost, be glory in the highest; and let the Church Militant join the Church Triumphant, in the loud—*Amen*.

THE HISTORY OF THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.

TWO DISCOURSES,

DELIVERED

IN THE

SECOND PRESBYTERIAN CHURCH,

ON THE OCCASION OF ITS

TWENTY-SIXTH ANNIVERSARY,

April 3d, 1837.

BY THE REV. THOMAS SMYTH,

PASTOR.

"Was it worth while to rear this massive edifice, to be a desert in the heart of the town, and populous only for a few hours of each seventh day? Oh! but the Church is a symbol of religion. May its site be kept holy for ever, a spot of solitude and peace amid the trouble and vanity of our week-day world. There is a moral and a religion too, even in its silent walls. And may the steeple still point heavenward, and be decked with the hallowed sunshine of the Sabbath morn.

For in the sacred Church the heart grows stronger
With prayers that raise their earnest eyes above;
And in the presence of our God—no longer
Feels like an outcast from all hope and love."

HISTORY OF

THE SECOND PRESBYTERIAN CHURCH,

OF CHARLESTON.

DISCOURSE FIRST.

HAGGAI, II. 3.

Who is left among you that saw this house in her first glory? and how do ye see it now?

The power of retrospection, is one of man's peculiar distinctions. Our wisdom lies treasured up in the past, as much as in the future; and memory, as an instructor, is as valuable as hope. The perusal of our individual history is, to every man, an exercise not only of deep interest, but of great profit: and the grateful recollection of past favours is not less beneficial than it is obligatory. To this principle God frequently addresses himself, when, by the memory of his great goodness he would draw unto him the reluctant hearts of men. To this also, he has adapted many of the institutions and ordinances of religion, now and in former times. No duty is more

frequently inculcated in the inspired volume, than the thankful remembrance of former providential deliverances. "It is a good thing to give thanks unto the Lord," and constantly "to shew forth his loving kindness." "I will mention the loving kindness of the Lord," says the Church in the language of prophecy, "and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindness." Thus were the Jews required to instruct their children, that they might convey, throughout all generations, the history of those divine interpositions and mercies with which they had been favoured. And is it not, in like manner, the duty of every church, and of the whole Church now, to leave on record, for the perusal and advantage of those who may come after them, the history of their struggles, their victories, and their mercies?

The time in which this can be done with certainty and correctness, for this church, is now fast passing away; for a little while, and the places of those remaining few, who saw the rise, and have witnessed the progress of this church, will know them no more for ever. With their assistance, therefore, and a careful and laborious examination of all the records of the church, and of other documents, I have prepared a history of this church which I thought would be both profitable and agreeable to its present and future members. Those who are personally acquainted with the facts, will be pleased to retrace their history, and revive the pleasant and happy associations of former days; while they to whom they are new, will

be gratified by the knowledge of the past history of that church where it is their choice to worship the God of their fathers.

Before, however, entering upon the history of this individual church, let me make some introductory observations upon the history of Presbyterianism within this State.

Presbyterians were among the first settlers in South-Carolina. They have been proportionably numerous in all periods of its history, and during the latter part of the 18th century, the great majority of emigrants were Presbyterians. In the year 1704, when there was but one Episcopal congregation in the whole province, then numbering towards six thousand white inhabitants, the dissenters had three churches in Charleston, and one of the first regular churches formed in the colony was Independent. As early however, as the year1690, the Presbyterians, in conjunction with the Independents, formed a church in Charleston, which continued in this united form for forty years. During this period, two of their ministers, the Rev. Messrs. Stobo and Livingston, were Presbyterians, and connected with the Charleston Presbytery. After the death of the latter, twelve families seceded, and formed a Presbyterian Church, on the model of the Church of Scotland. Their building was erected in 1731, on the site of the present, which was completed in 1814. Previous to 1790, the Presbytery was not incorporate, from reasons to be presently mentioned. To it belonged the churches of Wiltown, Pon Pon, St. Thomas', Stoney-Creek, Salt Catchers, Black Mingo, the original and first incorporated church of Williamsburgh, Charleston, Edisto, and the church of John and Wadmalaw Islands. In 1790,

four of these, by a petition to the Legislature, were constituted a body corporate, principally with a view of raising a fund for the relief of widows and orphans of deceased clergymen. In 1799, the Presbytery of Charleston, as it then existed in an altered and diminished form, made application to be received as a constituent part of the General Assembly of the Presbyterian Church, in the United States,* but this union was never formed. The ministry constituting this Presbytery, were mostly from

*This petition came up in the assembly, which met in Philadelphia, in May 1800. Dr. Ramsay, upon what authority I know not, but conc uding I suppos , that the application would be of course favourably received, says in his history, that the Presbytery was received into the assembly. It is however, our opinion that the old Presbytery of Charlesto , never was connected with the General Assembly. The following is the minute of the Assembly on the petition of the Presbytery:

"The Revd. Doctor Green, laid before the Assembly, a petition from a body stiling themselves the Presbytery of Charleston, South Carolina, requesting to be received into connexion with this body, accompanied with other papers, which being read, On motion, resolved, that Doctors Rodgers, M'Whorter and Green, and the Revd. Messrs. Cathcart, Wilson and Anderson, be a committee to take the same into consideration, and report to the Assembly as soon as may be convenient. The committee to whom was referred by the General Assembly, the consideration of an application from Charleston Presbytery in South-Carolina, to be taken into connexion with the Assembly, made their report which being corrected, was adopted and is as follows. "After examining the papers and propositions brought forward by the Charleston Presbytery, the committee think it expedient that the General Assembly, refer the business to the consideration of the Synod of the Carolinas, with whom this Presbytery *must* be conected *if they become* a constituent part of our body. That the said Synod be informed, that the Presbytery *ought* in the event of a connexion with us, to be allowed to enjoy and manage with ut hindrance or control, *all funds* and *monies* that are now in their possession, and that the congregations under the care of the Presbytery,

Scotland and Ireland, "men," says Ramsay, "of good education, orderly in their conduct, and devoted to the systems of doctrine and government established in Scotland."

It may well be inquired, why, with such an early and continued prominence in the colony, Presbyterians did not multiply to a correspondent extent; recommended as they have ever been by an enlightened, educated and laborious ministry? To this, plain answer can be given by the statement of a few facts. In the year 1698, an act was passed by the government, "to settle a maintenance on a

be permitted freely to use the system of psalmody which they have adopted. That on the other hand, the Synod must be careful to ascertain, that all the ministers and congregations belonging to the Presbytery, do fully adopt not only the doctrines but the form of government and discipline of our church. That the Synod under the guidance of these general principles should be directed, if agreeable to them and to the Presbytery, to receive said Presbytery as a part of that Synod. But if the Synod or the Presbytery find difficulties in finally deciding on this subject, that they may refer such difficultes, and transmit all the information they may collect, relative to this business, to the next general Assembly."

It appears from this that several difficulties were in the way of such a connexion. The Presbytery was not united with the Synod of the Carolinas, partly it would seem through fear of alienating certain funds in its possession, or of interference with some internal regulations. And besides this, the Assembly appears to have had such a limited knowledge of the members of the Presbytery, as not to be assured of their sincere adoption "not only of the doctrines but the form of government and discipline of the church." Difficulties were evidently anticipated, in the arrangement with the Synod. And this arrangement we believe never was effected but rather resisted by the Presbytery. Nothing is said about the matter in the minutes of Assembly for 1801 and 1802, nor in the Assembly's digest. And it is no small confirmation of this opinion that it is in accordance with the recollections of Dr. Green, who was one of the committee on this occasion.

minister of the Church of England in Charleston." The precedent, thus set by the Legislature, and without any suspicion acquiesced in by the people, was the germ of a future ecclesiastical establishment. Most of the proprietors and public officers of the province being attached to the Church of England, determined if possible, to secure for it legal pre-eminence and connection with the State. The election of members of this church to the Legislature was covertly promoted, and a majority obtained. "The recently elected members," says Ramsay, "soon after they entered upon their legislative functions, took measures for perpetuating the power they had thus obtained, for they enacted a law 'which made it necessary for all persons thereafter chosen members of the Commons, House of Assembly, to conform to the religious worship of the Church of England, and to receive the sacrament of the Lord's Supper according to the rites and usages of that church.' This act passed the lower house by a majority of only one vote. It virtually excluded from a seat in the Legislature all who were dissenters, erected an aristocracy, and gave a monopoly of power to one sect, though far from being a majority of the inhabitants. Though the infant establishment of the Church of England, thus instituted, was frowned upon by the ruling powers in England, and was disagreeable to a majority of the inhabitants of Carolina, yet no further steps were then taken for restoring to dissenters their equal rights. The Episcopal party continued to maintain their ascendency in the assembly, and made legislative provision for extending and maintaining their mode of worship. In two years, the colony was divided into ten parishes: St. Philip's,

Charlestown, Christ Church, St. Thomas', St. John, St. James', St. Andrew's, St. Dennis', St. Paul's, St. Bartholomews, St. James Santee, and each parish was made a corporation. Some of these were afterwards subdivided, and others occasionally formed as the population extended. Money was provided by law for building and repairing churches; lands were secured by donation, purchase or grants, from the proprietors, at the public expense, for glebes and church-yards; and salaries for the different rectors, clerks and sextons, of the established parishes were fixed and made payable out of the provincial treasury. Legislative acts were passed for the encouragement of Episcopal clergymen to settle in the province, and exercise their clerical functions, in the several parishes designated by law. To such, £25 was paid out of the public treasury immediately on their arrival in Carolina, and their annual legal salary commenced from the same period in case they were afterwards elected rectors of any of the established parishes by the resident inhabitants who were members of the Church of England.*

This state of things, with but little variation, continued for seventy years, and as long as the province remained subject to Great Britain. In the course of that period twenty-four parishes were laid off, most of which were in the maritime districts, and none more than ninety miles from the sea-coast.

It was not until the period of the Revolution, that this monopoly of religious privilege was broken up and Presbyterians and other denominations of Christians, were restored to equality of rights, and freed from a taxation which required them to support an established faith, with which in many

* Ramsay.

things they could not agree. Nor was this deliverance even then granted them but from necessity. For they had now an unquestionable majority in the colony, and the physical force necessary for war and defence, was theirs. Without union among all parties, there was no prospect of success, and therefore after seventy years of exclusive authority, the established church was under the necessity of yielding to a constitution which gave equal laws, equal rights, and full and free toleration to all sects and parties.* The unfettered progress of Presbyterians, must be dated therefore, from the period of repose after the storm of the Revolution, when they found their funds unguarded by every previous legal security, almost entirely gone, and their prospects dark and forbidding. In 1808, the Presbytery of Charleston consisted of five ministers and seven congregations. It now numbers twenty-eight ministers, three licentiates and seven churches in regular communion with it. And in 1835, there were in South-Carolina alone, ninety-one churches, thirty-nine ministers, twelve licentiates, four presbyteries, and eight thousand three hundred and twenty-six members in full communion with that church, on whom, as Ramsay expresses it, "the established church, had been too apt to look down with contempt as on an inferior grade of beings."

Thus freed from constraint, the number of Presbyterians multiplied in the city and throughout the state. The church in Charleston was found insufficient to accommodate those who wished to worship with Presbyterians. The house was always crowded, seats could not be procured, except by long delay, and the necessity of another Presbyterian Church became apparent.

* See Ramsay.

Previous to 1811, the First Presbyterian Church was the only accommodation for Presbyterians in Charleston. It had been for many years, however, found altogether insufficient for this purpose. As early as the year 1804, the necessity of a new erection was felt and the design encouraged by Dr. Buist, then Pastor of the church. The Rev. Mr. Malcomson, who arrived from Ireland, in 1794, and had been settled as pastor for many years in Williamsburgh, in this State, was engaged to preach for those who wished to form another congregation, and the temporary use of the French Church was procured. His death, which occurred in September of the same year, blighted the sanguine hopes which were entertained, that ere long, another Presbyterian Church and congregation would be formed in Charleston. It was not until the year 1809, when the inability to find accommodation in the existing church, made the matter urgent, that the determination was finally and effectually made, to enter upon the formation of the present Second Presbyterian Church.

In presenting a short sketch of the past history of this church, I will pursue the following order, taking up the history of the Church itself, of the Lecture Room, its ministers, its elders, its officers, its doctrines, and its harmonious co-operation with other churches.

It was on Wednesday evening, February 8th, 1809, that the following gentlemen being assembled at the house of Mr. Flemming, entered into an agreement, to unite their efforts to secure a suitable building for a Presbyterian Church. viz. Benjamin Boyd, William Pressly, John Ellison, Archibald Pagan, George Robertson, Samuel Robertson, William Walton, James Adger, Caleb Gray, John Ro-

binson, Alexander Henry, Samuel Pressly, William Aiken, John Porter.

At a subsequent meeting on March 6th, a subscription paper for the support of a minister was presented, when by the subscription of a number present, of one hundred dollars each, for two years, more than a sufficient salary being subscribed, a committee was appointed to request the Rev. Andrew Flinn, then connected with the united congregation of Williamsburg, and Indian-Town, to organise and take charge of the congregation, with a salary of two thousand dollars. That committee consisted of Benjamen Boyd, John Cunningham, Joseph Milligan, Samuel Robertson, and John Robinson, who is the only present surviving member. This invitation, the claims of his charge having been voluntarily surrendered, Mr. Flinn accepted; when a meeting for the formation of a Second Presbyterian Church, was held at Trinity Church, on Monday Evening, April 24th, 1809. Committees were appointed to attend to the secular business, to purchase a site for the erection of a church, and to obtain subscriptions. The first standing committee to attend to all the secular affairs of the church and to purchase a site for the church, were Benjamin Boyd, John Cunningham, Joseph Milligan, John Robinson, and Samuel Robertson.

The committee to procure subscriptions, consisted of Benjamin Boyd, John Cunningham, Joseph Milligan, Alexander Henry, John Stoney, John Ellison, William Porter, George Robertson, James Gordon, William Aiken, William Walton, William Pressly, John Robinson.

As a record of the munificence of the donors, who were *not confined to* Presbyterians, it was resolved, that the

names of the subscribers should be preserved in parchment and deposited in the archives of the church. This parchment though somewhat defaced in one part, is still preserved. By May 16th, the plan of the church was presented by William Gordon, who was appointed to build it, and who immediately entered upon the work. In 1809, an act of incorporation was obtained. At a meeting in January 25 1810, a subscription paper was presented for the signatures of those who wished to become members of the Second Presbyterian Church, to be governed by prescribed rules and bye-laws, when the following persons signed their names, viz., Benjamin Boyd, Stephen Thomas, Robert Flemming, Richard M'Millan, Caleb Gray, Richard Cunningham, James Adger, John Porter, William H. Gilliland Alexander Gray, John Blackwood, John Cunningham, Alexander Henry, John M'Dowell, William Walton, Samuel Robertson, John Walton, Thomas Fleming, John Robinson, James Beggs, George Robertson, J. C. Martindale, John Brownlee, William Scott, John Johnson Charles Robiou, William Aiken, George Keenan, Archibald Grahame, James Carr, Lewis A. Pitray, James Leman, John Noble, David Bell, James Evans, John Ellison, B. Casey, William M'Elmoyle, John Davis, William Pressly, Thomas Johnson, George Miller, James Blocker, Robert Belshaw, Samuel Corrie, Samuel H. Pratt, James Pennal, Thomas A. Vardell, John Steele, Nathaniel Slawson, John C. Beile, William Porter, Samuel Patterson, Samuel Browne, John M. Fraser, Thomas Milliken, John Smyth, John Mushet, John Crow, John Geddes, Peter Kennedy, James Wall, Charles Martin, *Alexander Howard*, William Thompson, John Dunn,

William Smith, sen., William L. Shaw, Edward Carew, C. B. Duhadway, Samuel Pilsbury, William Scott, R. Galbraith, Richard Fair, Edward M'Grath, James Cooper, William Simms.

In order that the church might be opened for the reception of the Harmony Presbytery, at its first session, it was dedicated to the worship of Almighty God, by a sermon from the Rev. Dr. Flinn, on Wednesday, April 3d, 1811; and connected with the Ecclesiastical Judicatories of the Presbyterian Church. This was the first session ever held in Charleston, by a Presbytery, connected with the General Assembly of the Presbyterian Church, in these United States. The Charleston Union Presbytery, also held its first session in this church, April 10th, 1823. Thus was consecrated to the service of religion, that edifice in which we and our fathers have so delightfully and profitably waited upon the ordinances of the sanctuary. The sermon preached on that occasion is still extant, though rarely to be met with; but few who were present on the interesting occasion survive to tell its tale.

Although great munificence was exercised by the founders of this church, its cost far exceeded both their expectations and their means. By the account of the Treasurer presented up to April 1812, it appears that the sum of fifty-five thousand five hundred and forty-eight dollars had been expended, and that a large amount would be still necessary, to carry out the plans, and pay the incurred debt. To meet this, a heavy assessment was laid upon the pews of the church, in March, 1811; and another, to three times its amount, in December, 1815. *Notwithstanding* these efforts, in June, 1816, it appeared

that the sum of thirty-one thousand one hundred and fifty-six dollars, twenty-five cents, was still due, when it was resolved to sell all the pews on which the assessment had not been paid. There still, however, remained in May 1822, a debt of twenty-two thousand dollars hanging upon the Church, which, in April, 1823, had increased to twenty three thousand four hundred and eighty-five dollars. The standing committee feeling the great importance of removing in some way this oppressive burden, reported in 1823, a plan of relieving the church of this debt, by transfering the whole property and temporal jurisdiction of the church to an association, who should assume the debt as their own, engaging however, that the Confession of Faith as moulded by the General Assembly, should ever be the rule of government to the church, as well in doctrine as discipline. This report was adopted at a meeting in August 1823, and in the same month, the committee reported that they had obtained subscriptions for the extinction of the debt, amounting to sixteen thousand and twenty-five dollars, and in April 1824, the same committee stated that all the debts of the church had been settled. Thus after a night of thick and clouded darkness, the sun of prosperity again arose upon the church, and hope gladdened every heart.

In August, 1827, accordant to the plan, and on the terms already mentioned, the compromise—being sixty per cent on all the debts due—having been cheerfully received by all the creditors, most of whom were members of the church, the transfer was made from the corporation to the association. This body was composed of members of the same corporation, who had with so great liberality relieved

it of all debt. Messrs. William Smith, John Robinson, Richard Cunningham, William Aiken, and James Adger, were elected Trustees, in whose names the titles of the Association should be made out. A committee was at this time also appointed to revise the old rules, and prepare a system of bye-laws, for the association

Thus was this beautiful temple, at the cost of more than one hundred thousand dollars, finally erected, and delivered from all incumbrance, by the energy, union, and concerted liberality of its founders. The spire alone remained unfinished, but will we hope in due time, arise to its destined summit, with its "silent finger pointing to the skies," and thus like a pyramid of fire, "burning heavenward," giving increased beauty to the building, and another ornament to the country; and, we are happy to say, that to such a consummation so sincerely to be desired, the energy of the church, as if refreshed by its unwearied labours, is still willing to aspire. To such efforts, nothing is unattainable—*nil desperandum,*—nothing to be despaired of.*

No other fault could be found to a church so grand in its simplicity, its perfect proportions, and its whole arrangements, but its immense size. Until very recently, no other consideration seems to have entered into the views of the founders of churches, than such as related to

* But the steeple stands foremost in our thoughts. It impresses us as a giant, with a mind comprehensive and discriminative enough to care for the great and small concerns of all the town. Hourly while it speaks a moral to the few that think, it reminds thousands of busy individuals of their separate and most secret affairs. It is the steeple too, that flings abroad the hurried and irregular accents of alarm: neither have gladness and festivity found a better utterance than by its tongue: and when the dead are slowly passing to their home, the steeple has a melancholy voice to bid them welcome.

Hawthorne.

was born in the State of Maryland, in the year 1773, of honest and pious, but humble parentage. When he was about a year old, the family migrated to Macklenburg County, North-Carolina, where his father died in 1785. For his early education, as well as moral training, he was indebted to a mother, characterized by sincere and ardent piety. Through the kind assistance of some friends, the buddings of his genius were encouraged by the fostering spirit of a liberal education. He entered the University of North Carolina, where he graduated with considerable distinction in the year 1798. He engaged in the study of Theology, under the care of the Presbytery of Orange, and was licensed to preach the Gospel in 1800. He soon gave proofs of that eloquence, piety and success, with which he afterwards laboured in the ministry. His first pastoral connection was with the church in Fayetteville, North Carolina, where he remained a few years; afterwards he removed to Camden, and from thence to the united congregations of Bethel and Indiantown, in Williamsburgh, South-Carolina. From this place he was called to Charleston in 1809, where he organized this church, dedicated this house of worship, and built up this congregation. In 1811, he was honored with the degree of D. D., by the University of North-Carolina. In 1812, he was a Delegate to the General Assembly, preached the opening sermon, and was elected Moderator. In 1813, he again preached the sermon at the opening of the Assembly from the words, "Be thou faithful unto death, and I will give thee a crown of life." On February 24th 1820, in the forty-eighth year of his age, after a long and painful illness, Dr. Flinn

was removed from the scene of his earthly labours. During the whole of his sickness, he was eminently supported by those truths he had long, faithfully and ably preached to others. His last moments were employed in taking a solemn and affectionate farewell of his mourning family, and his surrounding friends, in which he exhibited that serenity of mind, and that deep impression of soul, which belong to those who die in the Lord. He then with great composure, raised up his hands and eyes to heaven, and said, "Jesus into thy hands I commend my spirit." Being characteristically an extemporaneous speaker, using but partial notes, Dr. Flinn has left behind him, no other publications than a few sermons, which were published during his life.

After the death of Dr. Flinn, the church was supplied by such transient ministers, as could be obtained until April 1820, when the Rev. Artemas Boies, Pastor of the church at Wilmington, North-Carolina, and who had been recommended by Dr. Flinn, was called to supply the church for one year, during the rebuilding of his church at Wilmington, which had been burnt. He was elected Pastor in April 1821, and continued to labour until May 1823, when he tendered his resignation to the corporation of the church. This being referred to Presbytery, his pastoral connexion which had continued for three years, was dissolved, and the church declared vacant.

In November, 1823, it was unanimously resolved, to call the Rev. Thomas Charlton Henry to the pastoral charge for one year. This call was very soon made permanent when it was accepted, and Mr. Henry was installed by the Charleston Union Presbytery, January 1824.

the beauty of the architecture. The relation of the church to the capacity of the voice, and the physical energies of man; the connexion between great distinctness of sound and consequent impressiveness; the dependence of both upon a limited extent of space; the natural and incalculable power of sympathy, which is diffused through an audience in proportion to its density, its proximity to a speaker, and its clear view of the workings of his spirit as it gives colouring to his countenance; and the necessarily limited power of ministerial visitation and pastoral labour; these things, now felt to be so all-important, have been hitherto strangely overlooked. The immensity of this church; that vacuum, as it were, in which the speaker felt himself uttering; and the unnatural effort necessary to fill it with his voice; have been felt by all its ministers, and in a corresponding degree, by all their hearers. The burden of its debt having been removed from the congregation, it was now prepared to take into consideration the possibility of lessening these evils. And it is with much pleasure and gratification I testify to the readiness, and the needful liberality with which it entered in 1833, upon that series of alterations, which has terminated so beneficially in the present greatly improved condition and aspect of the church. By these alterations, while no injury is done to the appearance of the church, we are put in possession of a very suitable room for its Sabbath School, and will, when the arrangement is completed, have a Session Room, and a ministerial apartment, where can be accommodated a Church Library, and which may be for the study of its pastor.

Previous to the time of Dr. Henry, the weekly lectures

of the church were delivered at the private houses of its members. But in January 1824, at the urgency of Dr. Henry, the Corporation authorised the Session to procure a temporary building suitable for a Lecture Room. Such a building was obtained in St. Philip's street. A lot of land was, however, soon leased in Blackbird Alley, at fifty dollars per annum, and a Lecture Room erected through the efforts of the ladies of the congregation, at a cost of about seven hundred dollars. This room, with the services connected with it, have proved eminently instrumental in furthering the interests of the congregation. In consequence of the surrounding lots having been filled up with buildings, the narrowness of the entrance, and the limited size and unfinished nature of the building, the attention of the congregation was gradually led to the necessity of a change. In 1835, it was resolved that an attempt should be made to procure subscriptions, for the purchase of a suitable lot, and the erection of a neat building. These being very soon, and very generously procured, to an extent sufficient to authorise the commencement of the work, the present lot in Society-street, was purchased, and the building commenced. This beautiful and most creditable edifice was dedicated on Sabbath evening, March, 1837, in presence of a crowded and deeply interested assembly.

Such is a brief outline of the external history of the church. A cursory notice will now be taken of what may be termed its clerical history.

The first pastor of this church, was the Rev. Andrew Flinn, D. D. He was called in February 1809; installed April 4th 1811; and died February 24th 1820; having been eleven years connected with the church. Dr. Flinn

He died October 5th, 1827, having been four years connected with the church. The Rev. T. C. Henry, was the son of Alexander Henry, Esqr., of Philadelphia, the venerable and devoted President of the American Sunday School Union, and an elder in the Central Presbyterian Church. He was born September 22d, 1790. He went through an unusually extensive course of literature, and took his first degree with distinguished reputation, at Middlebury College, Vermont, in August 1814. Immediately after his graduation, having experienced the saving efficacy of divine grace, he devoted himself to the sacred ministry. To fit himself for this work, he took a course of Theological study at Princeton Seminary, which he left in 1816. In this year, also, he was licensed to preach the Gospel. Having received and declined invitations to the pastoral care of several churches, he finally accepted a unanimous call from the Presbyterian Church of Columbia, South Carolina, where he was ordained and installed in 1818, by the Presbytery of Harmony. It was at the close of his fifth year of labour in Columbia, that Dr. Henry received the unanimous call of this church to become their pastor. Here in the stated services of the Pulpit, and the Lecture Room, in the Bible Class, and Sunday School, his soul was poured forth in earnest instruction and fervent supplication. In the first and second years of his ministry considerable additions were made to the church; but in the third, a blessed effusion of the Holy Spirit was enjoyed. His indefatigable labours during this season, rendered a period of relaxation indispensable, and he therefore embarked for Liverpool in April 1826. During the four or five months of his stay in Europe, he travelled through the

principal parts of Great Britain and Ireland, and visited the continent. Several months were spent both in Paris and London. This tour was attended by many very interesting circumstances, and produced important results. In October, he took leave of his English friends, and after paying a short visit to his venerable father, and numerous relations in Philadelphia, he returned early in December, to his congregation. With redoubled vigour he entered upon his labours among his people, and upon the prosecution of his studies. The latter indeed had known no interruption. For in no part of his life probably, had the acquisition of knowledge been so rapid, or his intellectual exertion so unremitting and successful, as during this season of relaxation.

On the first of October 1827, when in the enjoyment of perfect health, he was suddenly seized with the Stranger's Fever, then prevalent in the city, which in four days terminated his valuable life, at the early age of thirty seven, leaving a bereaved widow and three children to lament his loss. Amid the alarm and consternation occasioned by his fatal illness, he alone was calm and unappalled. While around him stood his afflicted relatives and friends, his expiring voice was employed in rejoicing and praise. And while a "horror of great darkness" fell upon others, at his sudden and premature departure, he viewed it with rapture, as the bright and cloudless dawning of immortal glory.

Dr. Henry has left behind him, several published sermons; an "Inquiry into the consistency of popular amusements, with a profession of christianity;" his "Etchings;" and his "Letters to an anxious inquirer." The two last, were posthumous works. His "Letters to an anxious in-

quirer," have been twice published in America, the second edition under the auspices, and with a recommendatory preface of the late Rev. Dr. Bedell; and also in London, with an introduction by Dr. Pye Smith. The account of his death is also published in a volume of the London Tract Society, as an eminent exhibition of the triumphs of divine grace.

After the melancholy death of Dr Henry, the church remained two years without a pastor, though faithfully supplied by the Rev. Benjamin Gildersleeve and the Rev. Dr. Leland. Various and unsuccessful efforts were made to obtain the services of a suitable minister. In June 1828, the Rev. Alonzo Church, of Georgia, received a call, which he declined. In September, the Rev. Mr. Kirk, (now of Albany) was elected Pastor, but he also refused to come. In February 1829, the Rev. William Ashmead, being in Charleston, on account of his health, received a call. In March he accepted of his appointment, and was in May, installed Pastor. On June 7th, he obtained leave of absence for the summer, with the intention of bringing his family, but died on his return, in Philadelphia, December 2d 1829, having been connected with this church but little more than six months, of which he was absent more than four.

Mr. Ashmead was born in Philadelphia, in 1797. From his early youth, he was devoted to books and retirement, and was remarked by Dr. Rush as a youth of fine promise. He studied in the University of Pennsylvania, and was graduated in 1818. Having chosen as his future profession, the Gospel Ministry, he studied under the Rev. James P. Wilson, the friend of Dr. Flinn, who published his memoir, and his *funeral sermon*, and who is yet remembered as a

man of erudition and great talent. Mr. Ashmead was compelled to teach by day and study by night, and thus laid the foundation of his future infirmities. Having finished his course of study, he was licensed to preach in 1820. He ere long received a call from the Presbyterian Church in Lancaster, where he laboured for more than eight years previous to his call to this church. Mr. Ashmead has left behind him a few published sermons. Since his death, a volume of his sermons, has been issued from the press, to which is prefixed an interesting memoir by the lamented Grimké, who was his warm friend, and held him in the highest estimation.

After the death of Mr. Ashmead, the church sat in her widowhood for several years, receiving her food from occasional supplies, especially from her tried friend the Rev. Mr. Gildersleeve. In August 1830, the Rev. Alexander Aikman, received an unsuccessful call. In April 1831, a similar call was presented to the Rev. J. B. Waterbury.

It was in April 1832, we were first acquainted as minister and people. Very wonderful were the leadings of providence, by which I was brought to this country and to this part of it, and by which you were led to extend to me an invitation to supply this pulpit for a year. In August 1832, you presented to me a permanent call to the pastoral charge of this church. This, in pursuance of a long established conviction, that to the happiness of such a connexion intimate acquaintance with each other is required, I long retained, and left open to any change in your views. Having rendered this building every thing I could desire, and proportioned it to my feebleness of body, I

cordially accepted your unanimous call, and was installed by the Charleston Union Presbytery, on Sabbath evening, December 29th 1834. I have thus been connected with you five years, a period longer than any other pastor has been, except Dr. Flinn.

There have been thirteen Elders connected with this church; six ordained by Dr. Flinn; three by Mr. Boies; three by Dr. Henry, and one by myself.*

The first elders were Benjamin Boyd, Stephen Thomas, and John Cunningham, ordained March 4th 1810, of whom one venerable for his age still survives. In February 1812, David Bell, William Pressly, and Henry Bennett were ordained, of whom one likewise survives. In January 1821, John Todd, Thomas Fleming, and James Black were ordained; one of whom is dead, one has resigned, and one is connected as an active and devoted elder with a church in Philadelphia. In January 1825, Israel Anthony, Robert Wright, and Charles Oneale, were set apart to this office by Dr. Henry, two of whom I have committed to the tomb. Thomas R. Vardell was ordained elder December 2d, 1824.† May God inspire the hearts of some of you to fill the vacant places of the departed, and thus recruit the waning strength of your spiritual officers.

The officers of the congregation consist of a President of the Association, a Treasurer and Secretary. The following gentlemen have been successively elected to the office of President; Benjamin Boyd, Samuel Robertson, William Smith jun., Samuel Patterson, Thomas Fleming, John Robinson, James Black, James Adger, Alexander Black,

* Two have since been ordained in Sept. 1837, viz:—Charles S. Simonton, and John Dewees. † Not at present an acting Elder.

William Smith. The following have been Treasurers, viz. Stephen Thomas, George Robertson, James Adger, David Bell, Robert Eager, William C. Dukes, Alexander Brown, Richard Jones, John S. Bird. The Secretaries have been, John Robinson, Thomas Fleming, Alexander Black, Benjamin Hammet, William C. Dukes, and Fleetwood Lanneau.

The doctrines of this church have ever been those of the Presbyterian Church, as exhibited in the Westminster Confession of Faith. When the transfer of the church to the present Association was made, we have found that it was guaranteed to the church that the Confession of Faith, and Book of Discipline as moulded by the General Assembly, should ever be the rule of doctrine and government of the church. Dr. Flinn considered it his happiness, to have dedicated this church, "to theservice and glory of the adorable and incomprehensible Trinity," and to proclaim here those doctrines of grace which issue from that blessed fountain. Of Dr. Henry, you, who have listened to his pungent exhibitions of the humbling truths of the divine oracles, and of the unsearchable riches and sovereignty of God's love, require not that I should speak. "The religious tenets of the Rev. Mr. Ashmead," it is said, in his memoir, "were according to the strictest form of orthodoxy; and no one could have dwelt with more stress upon the peculiar doctrines of the Gospel of Christ." May such ever be the character of this church, and of its future ministers; that it may prove a fountain of salvation to generations yet unborn, and that thousands, as they here listen to that truth which is according to salvation, may rejoice in hope of the glory of God.

As this church was founded in a spirit of kindness, so has it ever lived in harmony with other churches. Its formation was encouraged by that church from which it sprung. It was regarded as a friend, and coadjutor, and not as a rival. Between the First and Second Presbyterian Churches, the greatest cordiality of feeling existed. In their early history, their elders and pastors assisted at the communion in both churches; and to render this convenient, the administration of it was appointed on different sabbaths. During Dr. Flinn's sickness, the minister of that church officiated at this ordinance in this church. And after the death of Dr. Flinn the following communication was received from John Wilson, Esq., President of the First Presbyterian Church, and the Rev. George Reid their pastor.

"*Charleston, March 5th,* 1820.

At an extra meeting of the Presbyterian Church held this day the following Resolutions were unanimously adopted:—

Resolved, That participating sincerely and affectionately with our brethren of the Second Presbyterian Church, in the severe bereavement which they have sustained, in the death of their faithful and pious Pastor, the Rev. Dr. ANDREW FLINN, the minister of this church be respectfully requested to tender his services to them, to preach for them alternately with ourselves, in the forenoon and afternoon of every Sunday, until they can make a more permanent arrangement to supply in some measure their much lamented loss." Also,

Resolved, That the President of the Corporation and the minister of the church, be requested to communicate the above resolution, as soon as possible, to the corporation of the Second Presbyterian Church, and to say, that, during the vacancy of their Pulpit it will be gratifying to us, to afford them every accommodation in our power.

Extract from the minutes.

(Signed)

JOHN DUFFUS, *Secretary*."

A communication similar to the preceding was received from the session of the Third Presbyterian Church after the death of Dr. Henry. Such generous sympathy should never be forgotten. And such a spirit of christian courtesy and intercourse should never be interrupted, unless by a defection from the essential doctrines of the Bible. If it is good and pleasant for christian brethren to dwell together in unity; if private christians are required to have fervent charity among themselves, as having amid all their differences, "one lord, one faith, and one baptism;" how much more is this the duty of christian churches, and especially of churches of the same denomination, who are as cities set upon a hill, shedding a benign or malignant influence all around them. It is my design, and my desire, that this spirit of love to all who are of the household of faith, and to all in particular who worship according to the same forms with ourselves, shall never be wounded by me; remembering as I do, that with whatever else the character may be adorned, wanting this, it is without its essential grace. And ye Brethren, put on charity as a garment; *clothe yourselves* in the lovely spirit of brotherly kindness;

be kindly affectionate to all; love especially your brethren in the Lord; and cultivate terms of the kindliest interchange with all the churches of Christ. For my own part, I earnestly long for the day, when the whole company of those who truly worship the Father, Son, and Holy Ghost, shall be of one heart and one mind, and shall enjoy in common all things pertaining to godliness.

HISTORY OF

THE SECOND PRESBYTERIAN CHURCH,

OF CHARLESTON.

DISCOURSE SECOND.

The history of this church, which has been given in the previous discourse, will teach some very valuable and important lessons to its present and future members.

You have often, my brethren, listened to an exhibition of the incalculable power of union. It gives to many forces one direction; and combines them under the power of one momentum. It imparts one mind, and spirit, and purpose, to the whole multitude of associated individuals. It divides equally the responsibility and the danger of an enterprize; and thus, what no one would be willing to undertake singly, every one will meet with cheerfulness in such a copartnership. Union is in the moral world what steam is in the physical; the expansion of intellect and the compression of intellectual force. As water in the condition of steam occupies one thousand six hundred and eighty-five times the bulk of the water from which it was formed, and may have its expansive force increased, so as even to shatter the globe in pieces; so mind, in union, multiplies itself, diffuses its influence to an immeasurable extent, and may mould the sentiments and habits of th-

whole world. Of the application of this principle, we have, in the present day, some sublime examples. In the Temperance Union, in the Missionary Cause, and in Scientific Associations, we have seen a power, originated by the simple plan of union, before which ignorance, bigotry, and the most adamantine prejudices, have vanished. Of this power, my brethren, and of what may be accomplished by union, energy and perseverance, you have an eminent example in the present condition of this church,—beautiful for situation; elegant in her form; respectable in all her appearance; costly beyond example, and yet liberated and free from all her debts, owing no man any thing; and on a march of prosperity and usefulness, which will, we trust, never be impeded by any insuperable obstacle. Should such a season of darkness ever settle down upon her, and threaten her destruction, let her members look back to her origin and progress; let them remember that by the power of union and energy among a few, she became, "from a little one," a large and respectable society; and, in imitation of their wisdom, let them hold fast their faith and fellowship, knowing that "in due time they shall reap, if they faint not."

Another lesson which this history teaches us, and which is all-important to the observance of the preceding, is the necessity of cherishing a spirit of continued harmony, forbearance and charity. There cannot be union without harmony; there cannot be harmony without forbearance; and there cannot be forbearance without charity. Without love, only the imperfections of others will be observed; without a principle of forbearance, those imperfections *will excite* unpleasant and irritated feelings; and with

such feelings, there can be no harmony and no co-operation, and, of course, none of their thrice happy consequences. Let each member of this church then, recollect, that he is a member of a body, and not that body. Now, the welfare of the body depends upon its possession of all its members, and upon their right discharge of their separate functions. Let not the head strive against the feet, or the feet against the hands; but let all work together, in their individual sphere, and then will there be energy and power. Let each member of this church recollect that, in this life, no man is perfected; no man is free from sin, or frailty; but that in many things all offend. Each will retain his peculiarities, moulded and refined according to the measure of his holiness. Expect not, then, in any human being, a man without passions, or free from all distinguishing traits of character and disposition. In all your intercourse, therefore, as members of the church, "bear ye one another's burdens, and so fulfil the law of Christ." Let the strong bear the infirmities of the weak; and let each esteem the other better than himself, "in love preferring one another."

Thus will "charity cover a multitude of sins;" hide manifold deficiencies; "hope all things; bear all things; suffer long; seek not her own things; be not easily provoked; and think no evil." Above all things, therefore, brethren, if ye would dwell together in unity, and peace, and concord, "have fervent charity among yourselves." "Live in peace, and the God of love and peace shall be with you." Your ways will be ways of pleasantness, and all your paths peace.

And that you may be encouraged in this w

christian duty, reflect much upon that goodness of God which has hitherto followed this church. Only fourteen individuals assembled when it was determined to enter upon the adventurous work of the formation of this church. Of these, some were soon taken away. God gave you and your plan favour in the sight of this community. You have been strengthened under every pressing difficulty, by sympathy and by more substantial kindness. Thirty-one members composed the congregation in 1809. It now numbers two hundred and one white communicants,* and towards a hundred coloured members; and this too notwithstanding all its losses, removals and deaths. You have endured seasons of drought and famine; you have sustained the effects of earthquake, of storm, and of tempest, when the very foundation stones seemed to tremble; but an arm of deliverance was outstretched, and a shelter provided. To this high rock then, fly, in every moment of despondency. When your soul would be cast down and disquieted within you, shelter yourselves under those wings, which have been outspread over you. Be not fearful for the future, but trust in God, who, as he has been your God, so will he be the God of your children's children, unto the third and fourth generation of them that fear him.

It is pleasant to see the fruits of our toil, and to gather in the harvest of our anxious labours. It is delightful, when we have cast our bread upon the waters to "find it again after many days." And when we have given of our time, and interest, and property, to any cause, it is highly pleasing to know that, in so doing, we have not laboured in

* *Sixteen have* been added since.

vain, nor spent our strength for nought. And is not this your joy, who have thus toiled, and laboured, and expended your money on this vineyard of the Lord? You planted, and has not the seed grown? You planted, and is it not now a goodly tree? Is it not as a tree of the Lord, as the glory of Lebanon, or the palm of Judea? Has it not become resplendent with blossoms of righteousness; has it not borne fruits of piety? And while its leaves are still found effectual to the healing of the spiritually diseased, how many of its shoots, transplanted into heavenly soil, are now growing fast by those rivers which water the paradise of God? Here are, even at this present time, upwards of three hundred immortal spirits who have been collected here like birds in autumn, when the cold blasts of winter remind them of their sunnier home, that they may prepare themselves for a flight beyond this region of sin and sorrow and death. How many are already among the happy throng of the worshippers in that upper sanctuary, who trace to this Zion their spiritual birth, and were here fitted for that inheritance of light? And how many in the desert places of the American forest; in the sandy plains of India; in the wilds of Araby; in the islands of the Pacific; may find their way to that blest abode, and unite in the everlasting song of redemption, through the instrumentality of this church?

I am thus naturally led, as another lesson, forcibly taught us by our subject, to call your attention to the happiness of bestowing our charity while we live. On this subject I will quote the strong and fervent language of Bishop Atterbury:

"There are many sensible enough of their obligations

to charity, and resolved, some time or other, to discharge them; but they desire to be excused from that duty for the present, and put it off, perhaps to a will or a death-bed, and think it sufficient, if they begin to do good in the world at any time before they leave it. A very fatal error, and very fruitful of ill consequences! for a death-bed charity is no better, in its kind, than a death-bed repentance; which ought not, indeed, to be neglected (because it is the best thing we can do in those circumstances), but yet can not be relied on. Seldom do either of these proceed from a principle of goodness; nor are they owing to a love of virtue, but to a fear of punishment. However, God forbid that I should condemn, or discourage either of them, any further than is requisite to awaken us into an earlier sense of our duty, and of the danger with which such delays are attended! Indeed, when a man has lived in the practice of charity, he may also die in it with comfort. But of what great worth can that sacrifice be, which we never had the heart to offer, till it was going to be snatched out of our hands? If we can part with that only which we can keep no longer, *what thanks have we?* Whatsoever we employ in charitable uses, during our lives, is given away from ourselves; what we bequeath at our deaths, is given away from others only,—our nearest relations and friends, who else would enjoy it. Besides, how many testamentary charities have been defeated by the negligence or fraud of executors? by the suppression of a will? the subornation of witnesses, or the corrupt sentence of a judge? How preposterous is it, never to set about works of charity, whilst we ourselves can see them performed; and then only to intend the doing of them when it will be

in the power of another to frustrate this good intention? Nay, but be thou thy own executor, in such cases, as much as possible. Inure thyself betimes to the love and practice of good deeds; for the longer thou deferrest to be acquainted with them, the less every day thou wilt find thyself disposed to them. Age itself, that weakens all other passions and desires, adds to our unnatural love of money; and makes us then most fondly hug and retain the good things of life, when we have the least prospect, ourselves, of enjoying them. He only, who hath had an early relish of the pleasures of beneficence, will then be persuaded to abound in it; will be *ready to give, glad to distribute.*"

This brethren, you have done. This course you have taken. This happiness is yours. You have already erected a monument which will outlive you, and which, while it speaks your praise, will benefit your children, bless posterity, and glorify God.

As in this erection, and in all this self-denying labour, you have had immediate and constant reference to the spiritual and eternal welfare of your children, shall I conclude without pointing out to them their privileges and their obligations?

Children of this church! is it not your privilege and your duty, to carry out and sustain the purposes of your fathers? You love them; will you not love what was dear to them as life itself? You honour them: will you not honour that which is the fruit of their labour, energy and sacrifice? You delight in their happiness: in living, what can give them greater happiness than to see you following in their footsteps, as far as they are followers of

Christ, and rallying round that church in which is garnered their affections and their hopes; and if ascended on high, what tidings from the earth could be so welcome to them as the joyful news, that, their children, whom they had left as as orphans in a dangerous and sinful world, had found a safe and peaceful asylum in the bosom of their church?

Alexander gloried in pushing his father's victories to the ends of the earth. Hannibal, that it might exalt the glory of his father, with incomparable toil, pressed his way to the very gates of Rome. It is the glory of a child to perpetuate and emblazon the honor of his parents. And shall the children of this church, who were born within her; who were carried by their parents, and placed within her arms, in tender infancy; that they might receive her holiest blessing, and who have grown up under her watchful care; feel no solicitude for her increase, prosperity and advancement? Oh for the sanctified spirit of Alexander and of Hannibal, in you who boast as your parents, those who were devoted in life, interest and affection to the welfare of this church. Would that we could see you, like another Æneas* or another Appius, bearing on your shoulders, and carrying forward, by your devotion, that which constituted their life and happiness. To you, children of the church, have your fathers entrusted the guardianship, the perpetuity, the stability of this Zion. Yours is the honored task of fulfilling their desires, and carrying forward to full accomplishment their purposes. This is your spiritual home. Here did you first listen to the sound of salvation, and feel the sweet power of devotion. Here were your infant feet

* Virgil, l. 2. 707.

planted on the way that leads to immortality and glory. Here were you consecrated to the service of the God of Heaven; of Christ, the Saviour of men; of the Spirit, the sanctifier and comforter; and to the future service of this church, which is the temple of their worship and praise. The recollections and the impressions of your childhood you can never obliterate, and they bind you to this house of God with strong and inseparable ties. Much of your happiness is centered here. Cherish that home-feeling of remembrance and attachment for the scenes, where the morning of your days, and life's early boyhood, were so happily passed; it is a goodly feeling of our nature, and may, as in this case, be made assistant to the highest virtue. This church is not only the home of your infancy; not only the vista where scenes of heaven were first opened to your view; not only the Pisgah-mount from whence your fathers caught glimpses of the promised land, and from which they entered into rest—it is their mansoleum. They are here, or will be here, gathered to *their* fathers. Around this building, reposing in their dreamless beds, they will await in silence the sound of the archangel's trump. Their names will be seen sculptured on these walls, or upon those stones which protect them from the rudely passing tread of the stranger, to whom their virtues and their merits were unknown. When they are gone from you, and you can hear no more their voice of affection, and no more press, in the kiss of love, their lips of kindness, and receive no more their gifts of tenderness,—you will come here what time the moon sheds her soft melancholy radiance over the nightly scene, or while the shadows of eve's twilight hour dispose the heart to meditation, and you will muse

THE MORAL INFLUENCE OF A CHURCH

A DISCOURSE,

DELIVERED

ON THE

DEDICATION

OF THE

NEW LECTURE-ROOM

OF THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.

March 12th, 1837.

BY THE REV. THOMAS SMYTH,

PASTOR.

munity than that of a more splendid building, devoted to other purposes; and therefore more truly patriotic. Not only are they ornaments, without which any city or village looks bare and deserted; without which any scene, however otherwise beautiful, wants its sweetest charm; and without which no poet can throw over his delineations of nature, the perfection of loveliness; they are fountains also of moral influence. They have a tongue and an utterance given to them, which speak aloud in behalf of the best interests of man, and of society. This will appear, if we consider their moral, their use, and their end.

I. By the moral of churches, we mean the lessons they are adapted to teach. They are symbols. By their natural properties and appearance, they represent moral truths. They are emblematic of things invisible and spiritual. They are not dumb shows, but significant, and pregnant with the most improving reflections. Who can look upon the heavens, and not hear them saying, as they shine, "The hand that made us is divine?" Who can gaze on nature, without being taught lessons concerning nature's God? And no more can the eye rest thoughtfully upon a temple of grace without having correspondent emotions enkindled in the heart.

Man is ccupied in making provision for the senses, in procuring food for his craving appetites, and in keeping at a distance the gaunt forms of penury, nakedness and famine. He is too apt, therefore, to become sensual; to think only of what pertains to the senses; to enjoy only what depends upon the senses; and to be devoted only to their gratification. These sacred buildings, interspersed *along his path*, teach him that he has a higher nature, of

which the senses are the servants; a nobler being, to which these are made subservient. His eye is thus inverted from the outward to the inward; from the physical to that thinking principle through which it lives and has its being. And thus do they serve as mirrors, set up in the midst of a community, in which are reflected back upon each man's heart the lineaments of his spiritual character; where he can read his true dignity, and learn his just importance.

Man is circumscribed in his view, by earth and earthly scenes. These form his horizon. He sees not beyond. He rises not above. All his movements are on this level. All his plans revolve around this centre. These, however, point him to the skies. They are golden ladders, by which in spirit he can ascend. Heaven is a glorious temple; and these are miniature representations of the heavenly temple. In them heaven desends to earth, and lifts the soul from earth to heaven. They lend us wings. They enable us to fly. They guide us in our flight, and give us visions of a higher, purer, and better world. While fog and vapour may hang upon the city, alas, too significant of that darkness which envelopes the minds of its inhabitants, these assure us that in that upper sanctuary, all is brightness and unclouded sunshine.

Man is swallowed up in the present. It is to him all-engrossing. For it alone he is solicitous. A veil hangs between it and the future. The incessant claims of ever-present interest leave him no wish to penetrate the gloom. These direct him to the future. They are links of eternity, by which he is bound to it, and made to feel an interest in it. Religion was the inventor, and has ever been the patron of architecture, and her first efforts were de-

voted to the religious interests of man. In his solemn moments, when he realizes eternity, man erects these monuments, that in the busy turmoil of life he may be brought to recollection.

Man is so much left to his own sway, and to his own self-government, untrammelled and unguided, as to need much a friendly monitor. For who can bear rule, and keep under his own spirit; who can walk in a path of unfettered freedom, and subjugate as he ought his own passions? Do we not see man becoming more obstinate, than the mule; more unreasonable, than irrational animals; and more violent, than the mountain torrent. We like therefore, to see these temples of piety rising among the scenes of business, and lifting their heads among the masts of commerce. They are constant monitors They speak powerfully to man's heart. And yet they are silent, and never offend by their officious intermeddling. They thus serve to keep the proper balance in man's spirit, that in his attention to this world he may not forget another, and that in the exercise of authority he may remember his own responsibility to a higher tribunal.

Man too, in his contact with the selfishness, craftiness, and disappointments of the world, is constantly harassed and perplexed. And do these not help to soothe his irritated feelings, to calm the troubled spirit, to bring him to recollection, and to restore him to himself? In the midst of warring elements, and the principles of discord, these arise like temples of peace, where the waves of passion are stayed; they are the beacon torch in the storms of ocean, throwing light upon the path of danger.

In the successful pursuit of worldly occupation, and the

advantages and outward privileges connected with the possession of this world's goods, man is insensibly led to cherish a spirit of pride, and of fancied superiority. He is ready to think, that there are, not only the accidental distinctions among men, arising from the contingent events of life, but essential varieties and grades. Here, however, the spirit of pride is crushed; the high imaginations are brought down, and the more becoming spirit of humility and kindness fostered. Here the essential equality of all men in the judgment of heaven, their common participation in a common nature, their equal destinies, and the impartiality of God, who regardeth not the persons of men, are most forcibly inculcated.

While each individual in a community is pursuing his own interest, with all the ardour of his soul, the spirit of society is insensibly lost, in a selfish individuality. The community is resolved into its fragments, and the public good lost in private welfare. Here is a bond of union. Here selfishness is frowned down. Here man is made to feel his relation to his fellow man; to consider all his brethren; to feel that their happiness is his; and to live not for himself, but for the whole.

And finally, from all these causes, men are too strongly inclined to forget God; to neglect his reasonable claims; and to imagine that he sits far removed on the throne of the universe, an indifferent or unconscious spectator of their conduct. But by the presence of these buildings, set apart to God, this spirit of scepticism is, as it were, visibly confuted. By the appeal they make, even to the senses, is man reminded that there is a God who judgeth in the

earth; that though in heaven, he is also on earth; and that his eyes behold the evil and the good.

If such then, are the lessons which they teach, such the moral they impress upon the heart, what is the value and importance of churches to society? If they thus dignify human nature, if they thus adorn society, if they are thus a constant and living monument to men, preaching, even when they are closed, how great is the privilege of assisting in their erection and preservation. To make them in these respects as impressive as they might be, with what taste should they be formed, and with what care should they be perpetuated. The silent, unspeaking influence, to which I have adverted, has, I have no doubt gradually subdued the irreligious aversion of many, and led them into those paths where they have afterwards found peace and joy.

II. Such is the effect which the existence of churches in a community may be reasonably expected to have, at least in some degree, upon all its members. This, however, is but the reflection of that radiance which they cast upon those who truly improve and enjoy them. We are therefore led to consider their use. They are not made to point a moral or suggest a lesson, however important this may be. They are dedicated to man's higher nature, to that by which he is related to God, to the spiritual world and to eternity. They are dedicated to the worship of the Supreme Being, a capacity for which, is man's chief distinction and glory, allying him to higher orders of intelligences, and qualifying him for the occupations of heaven. They call man off from the service of the body, of the world, of time, of all *idols,* and all false sources of expected happiness—to

worship Him who is the true and very God. They turn him away from inanimate creation to the living source of all creation. They direct him from the unsatisfying nature of all things earthly to the all-sufficient fountain of all goodness. Here we worship God, do him homage, and give him the reverence due unto his name. But here we worship him in that peculiar and most attractive character of FATHER, cherishing towards us the disposition, shewing towards us the kindness, the pity, the sympathy, and the forbearance, and exercising over us the authority of a Father. As our Father, he imparted to man his own likeness, designed him for his glory and enjoyment, and destined him to immortality. As our Father, he still looks down with pity upon his rebellious and ungrateful children; and has so loved them, as to provide redemption for them, restoration to him, and reunion with him. We here then, worship him not only as God the Father, but as God the Son, Immanuel God with us, God manifest in the flesh, Christ risen in glory, Jesus the ever living friend of the lost and the wretched. This house is dedicated, not only to the worship of God as Father, but God as Son, and God as Holy Ghost; and yet God as ONE GOD, besides whom, in this mystery of his being, in this glory of his nature, in this revelation of his infinite and inconceivable mercy, there is, there can be, none else. By worshipping this God here, in spirit and in truth, by hearing his commands, obeying his precepts, confiding in his promises, accepting his overtures, and doing his will, we are justified, sanctified, glorified, and completely redeemed from the curse of sin, and the ruins of the fall; made again partakers of the divine nature, and heirs of glory, heaven, and immortality.

III. But to this, necessarily brief, allusion to the use to which churches are devoted, let us add as brief a consideration of their end; and our view of their nature, value and importance will be completed.

Every church may be regarded as a true oracle,—a place where answers are given to the inquiries of his people, by that God who is here worshipped. Here God communicates his revelations and messages. Here he makes known his decisions, and announces his will. It is the house of prayer. It is the christian's oratory. It is God's presence chamber; the out-court of his temple, where he meets his people, and hears their prayer and their supplication which they make before him. He hallows the house thus built for him, "puts his name there for ever, where his eyes shall be open, and his ears attent unto the prayer that is made in this place." "How amiable are thy tabernacles, O Lord of Hosts!" They are pledges of Heaven's mindfulness and mercy. They are pyramids in the desert. Here God reveals himself as a sun and a shield, giving grace and glory, and withholding no good thing from them that walk uprightly. Here God waters those who have been planted in the house of the Lord, and makes them flourish in the courts of our God. Here God is found of those who seek him; he gives to those who ask of him; he opens his love to those who knock at this gate of promise. Here God hears the sighing of the needy, and the groans of the penitent, and gives his Holy Spirit to them that ask it. We dedicate this house to prayer. Come up here to meet your God. And if "thou shalt seek the Lord thy God thou shalt find him; if thou *seek him* with all thy heart and soul. Now set your

heart and your soul to seek the Lord your God. Trust in him at all times, ye people; pour out your heart before him. The Lord is nigh them that are of a broken heart, and saveth such as be of a contrite spirit."

Every church is also an asylum. It is a place of security and retreat, where, as criminals and debtors we may find shelter from justice. "A glorious high throne is the place of our sanctuary," not a throne of justice and judgment, but a throne of grace. Here God is enthroned in mercy. Here he displays his bow of love in the clouds of his anger. In the midst of his wrath against sin, and his indignation against transgressors, he remembers mercy. Here the weary may find rest, and the persecuted succour, the weak be strengthened and the downcast revived. Here there is a refuge from every storm and a shelter from every blast, and grace to help in every time of need. Here God binds up the broken hearted, gives "liberty to the captive, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Here he appears as "the Father of lights from whom cometh down every good and perfect gift;" as the good physician who has balm for every wound, and healing for every sickness; the tender shepherd who calls after every wandering sheep, and brings it back in gentleness to the fold of mercy. This house is dedicated as a christian oracle, and as a christian asylum. "Blessed are they that dwell in thy house, O Lord." Yea, even the fearful sparrow and the timid swallow, fancy they have found a secure habitation, where they may lay their young when they have built a nest on thine altars, O Lord of Hosts. Let us then, come boldly unto this throne of

grace, that we may find grace and mercy. For through Christ Jesus, we have access by one spirit unto the Father, and where two or three are gathered together, there is He in the midst of them.

Every church should also be regarded as a birth place of souls. The church is the pillar and ground of the truth. Her walls are salvation, and her gates praise. Here God waits to be gracious, for he loveth Zion more than all the dwellings of Jacob. He bows the heavens and comes down, he inclines his ear, and outstretches his saving arm. Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. Blessed is the man whom thou choosest, that he may dwell in thy courts. He will be satisfied with the goodness of thy house, even of thy holy temple. For it hath pleased God by the foolishness of preaching, to save them that believe. Faith cometh by hearing, and hearing by the word of God. And of this and that man, it will, we trust, be said in heaven, he was born here.

This house, then, we dedicate to the salvation of souls, those temples of the Holy Ghost, which are of more value in the estimation of God, than all the splendour of palaces; whose redemption could not be purchased by all the riches of the world, and which shall be gathered from the ruins of the universe, into the everlasting kingdom of God. Here wisdom crieth aloud and spareth not. "How long, O how long ye simple ones, will ye love simplicity; and the *scorners delight* in their scorning, and fools hate knowledge?

Turn you at my reproof: behold, I will pour out my spirit upon you, I will make known my words unto you." Here God says with continued importunity to the sinner, "Seek ye my face, turn ye, turn ye, for why will ye die." Here Christ stands, as he did on the great day of the feast, and with a loud voice cries "If any man thirst, let him come unto me, and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." And O how sweet will it be, in yonder world of glory, to look back on the scenes of our earthly probation, and remember, O Zion, how our hearts were glad when they said unto us let us go up to the house of the Lord.

And lastly, every church may be regarded as a nursery for heaven, where the plants "flourish and bring forth fruit," until transplanted to the paradise above they drink in the waters of life, and bear the the golden fruits of glory. Here we meet as travellers by the way, as "we go from strength to strength, until every one in Zion appeareth before God." Here as we pass through the dreary valley we find a well of salvation and spiritual refreshment and drink in fresh vigour. Here,

in our warfare against flesh and blood, against principalities and powers, we clothe ourselves in the whole armour of God that we may be able to stand against the wiles of the devil. Here in this toilsome, weary race, we shake off the dust of sloth, gird up the loins of our mind and again press forward "toward the mark for the prize of our high calling." Here the strong bear the infirmities of the weak, and the brother of high degree ministereth to him that is low, the prosperous weep with them that weep, while the afflicted rejoice with them that rejoice; and all with one heart and one soul, strive together in "unity of the spirit and the bonds of peace," until that blessed hour arrives when faith shall become vision, hope fruition, and charity shall become all and in all. Here, in our wandering through this wilderness of earth, we encamp until all arrive at last, where there shall be one God and Father of all, one Lord, and one glory.

Such is the moral, such the use, and such the end of a Church of Christ. And it is in the contemplation of these, a proper estimate can be made of their real worth. This present building, which we now dedicate as a church for social religious exercises, is more likely to promote these ends, than the one we have left. It is in a more central and public location; it is more visible; and it is in itself more beautiful and appropriate. It is the fruit of much labour; the result of many anxieties, long garnered in many hearts. Towards it there have been many bright anticipations; while around it is gathered the grateful incense of many prayers. We enter it for the first time, full of hope, that it may be to us as a day spring from on *high; that it* may be for a bulwark to our beloved Zion;

that it may be fruitful as the womb of the morning; and that our youth may here be led to salvation, numerous as the drops of dew. Let me trust, that you will give to these bright prospects of joyous expectancy and hope, the delightful charm of fond recollections. Let this room be regarded as the old made new; as still our Lecture-room, though changed in locality and form. Make this the repository of the past, and treasure up in this building, the happy associations connected with the former. Transfer from the one to the other, those nameless indescribable emotions, which many of you cherish with the remembrance of other days. Our Lecture-room we can never forget: never, no never! For there we, or our children, or friends, were first made to know the power, the peace, and the purity of the Gospel. There, we have enjoyed hours of heaven, visions of bliss, and ecstacies of feeling, whose memory is still a pleasant dream. The friends and companions of other years accompanied us there; and voices now silent in the grave were heard there. But we have only changed the outward accommodation, and we consecrate this building to the spirit of the past. This is the future home of all fond and endearing thoughts; around which we will concentrate our tenderest regards. And our most earnest prayer is, that the glory of this latter house may be as the former; that God may baptize it with the same Pentecostal blessing; and that it may arise and shine, the glory of the Lord being risen upon it.

I congratulate you, in the name of my country, this city, humanity and religion, all whose interests you have subserved, on that liberality, and zeal, which has completed this building; and upon the taste and beauty with which,

in its simple neatness, it is erected; and I pray that all its purposes may be accomplished in your souls through eternal ages.

To thee, O Father, Son and Holy Ghost, in humble and adoring reverence, we thy servants would now dedicate this building. For thy glory it is, and was erected, and to thy name shall be all the praise, of all the good accomplished by it, for ever. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? the Lord of Hosts, he is the King of glory." AMEN AND AMEN.

RULES

OF THE

ASSOCIATION

OF THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.

FOR THE

TEMPORAL GOVERNMENT

OF THE CHURCH,

AS REVISED BY THE ASSOCIATION IN

1837.

RULES

FOR THE

TEMPORAL GOVERNMENT

OF THE

SECOND PRESBYTERIAN CHURCH.

PREAMBLE.

WHEREAS, an Association was formed for the purpose of raising a fund for the extinguishment of a debt due by the Corporation of the Second Presbyterian Church, on certain conditions, as expressed in Resolutions ratified by that body on 3d August, 1823, in words following, viz :— Origin of the Association.

Resolved, That an Association be formed for the purpose of raising a fund for paying or extricating the Corporation from the debt now due by the Church, as per Schedule, amounting to twenty-three thousand four hundred and sixty-five dollars, sixty-seven cents.

Resolved, That the Corporation shall transfer all their right, title, and interest to the said Company or Association when they have made the necessarry arrangements for

extricating the Corporation from the debt, still reserving the right to all pewholders who have paid the original assessment, and who shall pay to this Association an amount equal to the assessment of 1817 and become stockholders to that amount. And the pewholders paying that sum, shall not be liable to any future assessment by the present Corporation, or the Association to be formed for the payment of the debt now due by the Church.

Power of the Association.

Resolved, That the temporal affairs of the Church, viz., such as fixing salaries, pew rents, &c., shall be under the exclusive control and management of the Association, who shall make such bye laws as they may deem suitable for the interest of the Church; and in all the elections of proprietors they shall be entitled to vote in the following ratio, viz.:

Each member who has paid one hundred to two hundred dollars, one vote.

Above two hundred, to four hundred dollars, two votes.

Above four hundred, to eight hundred dollars, three votes.

Above eight hundred, to fourteen hundred dollars, four votes.

Above fourteen hundred, to two thousand dollars, five votes.

Above two thousand, to three thousand dollars, six votes.

Above three thousand, to five thousand dollars, seven votes.

Above five thousand dollars, eight votes.

Provided, nevertheless; that in all elections for Pastor and Clerk and in all the spiritual affairs of the Church the male pewholders only, shall be entitled to one vote each; but any person who has not been a pewholder for one year previous to the election, or who exceeds six months in arrears for rent, cannot debate, or vote, until his arrears are paid up; except within the first year, when six months pew rent will be required in advance before any such pewholders will be entitled to vote. Right of voting.

Resolved, That the said Association shall guarantee, that the doctrines of the Presbyterian Church, according to the Confession of Faith, as established by the General Assembly of the Presbyterian Church in the United States, shall be the rule of government for the Church. Doctrines of the Church.

And whereas agreeably to the said Resolutions, an Association was formed and did extinguish the debt, as specified in said Resolutions, and on the 1st day of January, 1828, a regular and legal transfer of all the corporate property was made to John Robinson, James Adger, William Aiken, William Smith, jr. and Richard Cunningham, in trust for said Association, by Alexander Black, Esq., President of said Corporation, by and under the stipulations of the aforesaid Resolution, and also by the direction of that body under a resolution unanimously adopted on Trustees.

the 21st day of August, 1827, in words following, namely:

Resolved, That the President of the Corporation, be authorised and directed to transfer and sign over, forthwith, to such persons, as may be appointed Trustees by the Association, all the right, title and interest of this Corporation, in and to the premises of the Second Presbyterian Church, subject however, to such reservations and provisions as are contained in the resolutions approved and confirmed by this Corporation on the 3d August 1823. And as every association or union of men, either for civil or religious purposes, must of necessity be governed by certain known and established rules, the Association of the Second Presbyterian Church, having agreed to define the great outlines of their government, in accordance with the foregoing preamble, in bye-laws, which shall be binding on all, who are, or who may become members thereof.

RULE I.

Doctrine and government of the Church.

The contract entered into by this Association, with the Corporation of the Second Presbyterian Church, for the purchase of the same, agreeably to the preamble to these rules, not being as fully explained, as this Association intended, as regards the election of Pastor, and Clerk, and the government doctrine and discipline of the Church.

Be it, therefore understood and agreed, that in the preamble in the paragraph beginning with the words "provided, &c.," (See p. 105,) the words "except within the first year," refer to the first year of the existence of the Association; and that the words commencing with "Resolved," (See p. 105.) be understood that this church, under the name and title of the Second Presbyterian Church of the city and suburbs of Charleston, shall be in the government doctrines and discipline of its members, the same as that of the Presbyterian Church, as contained in the Confession of Faith, and Form of Church Government, established by the General Assembly of the Presbyterian Church, in the United States of America. And this rule, shall be a standing and fundamental rule of this church.

RULE II.

Right of voting in the Association and to burial ground.

All male stockholders in this Association to the amount of one hundred dollars and upwards, not under the age of twenty one years, and who has signed these rules, and who holds a pew or half of a pew, and has held the same for twelve months, and has paid up his pew rent to the first day of the six months, in which the meeting is held, shall be entitled to consult, debate and vote, in all matters and things, which may of right be transacted by this Association, in conformity with the preamble set forth in these rules.

But no Stockholder in this Association, who has not held a pew, or half of a pew, for twelve months, signed these rules, and paid up his pew rent for the previous six months, shall debate or vote in this Association, unless he was an original subscriber, to the amount of two hundred and fifty dollars, and has signed these rules. All original subscribers to this Association, to the amount of three hundred dollars or under that sum, shall be entitled to eight feet square of land in the burial ground of the church, and all original subscribers, above three hundred dollars, to five hundred dollars, shall be entitled to two squares of eight feet of ground, and all subscribers above five hundred dollars to seven hundred and fifty dollars, shall be entitled to three squares of eight feet. And all subscribers above seven hundred and fifty dollars, shall be entitled to eight feet square of ground, for every two hundred and fifty dollars subscribed; with permission to inter any of their family and friends free of any charge, except the Clerk and Sexton's fees.

And whereas, several members of the congregation have paid two hundred and fifty dollars, since the original subscription and transfer of the church, it is therefore agreed, that such subscribers, and all others who pay a like sum shall be entitled to all the privileges of an original subscriber. Subscribers for repairs at the church, and building the Lecture Room, shall be entitled

to the same privileges when the amount reaches two hundred and fifty dollars and upwards.

RULE III.

Right of interment and of erecting monuments.

All persons who have rented a pew for the previous twelve months, and have paid up their pew rents regularly, shall be entitled to set apart eight feet square of ground in the grave yard, for a full pew; and while they continue to pay pew rents regularly, may inter any of their immediate family therein, on payment of clerk and sexton's fees. But no monument except a head and foot stone, shall be erected over any grave in such ground unless the proprietor pays to the Association, two hundred and fifty dollars. No pew shall be considered vacant unless notice be given in writing to the Treasurer.

RULE IV.

A certificate of the following form shall be issued to each Stockholder.

Form of certificate.

Charleston, S. C.

This certificate entitles to an interest in the Association of the Second Presbyterian Church, to the amount of dollars, cents, ratably and proportionably with eighteen thousand, four hundred and fifty dollars, amount of capital invested, and with any additional sum that may hereafter be added, subject to certain resolu-

tions of the corporation of the Second Presbyterian Church, of the city and suburbs of Charleston, ratified by that body on 3d day of August, one thousand eight hundred and twenty three, and to such bye-laws as the Association have adopted or may hereafter adopt, not interfering with vested rights. This certificate transferable only in person or by power of Attorney, at the office of the Secretary.

Attest

President.

Secretary.

RULE V.

Election of Pastor and Clerk.

By the resolutions in the Preamble, the election of Pastor, Clerk &c., devolves on the male pewholders generally. In all such elections, two thirds of all the male pewholders, shall be present, and four fifths of that number, shall be required to make an election. All meetings of the pewholders of this Church shall be called together, by the President of the Association, or any seven pewholders, and the President shall preside at all such meetings. The Secretary of the Association shall take down the minutes, and regularly enter them on the journals of the Association as the proceedings of the pewholders.

RULE VI.

Salary of Pastor and Clerk.

The salary of the Pastor, Clerk, &c. shall be fixed by this Association, by a Resolution

of the same, which Resolution, previous to the election of a Pastor, shall be furnished to the Senior Elder of the Session who will be authorized under said Resolution, to give a call to the Pastor, when elected by the pew-holders.

RULE VII.

Spiritual government.

The spiritual affairs of the Church, such as the election and ordination of Elders, and all matters and things growing out of the same, shall be governed exclusively by the Pastor, Session and male Communicants, in good standing, when not in contravention to the established forms of the Presbyterian Church in the United States.

RULE VIII.

Vacant pulpit in charge of the Elders.

The Elders, when the Church is vacant. shall have the charge of the pulpit, and obtain temporary supplies, and the standing committee shall be authorized to grant such compensation as they may think right.

RULE IX.

Anniversary.

The anniversary or annual meeting of the Association, shall be held on the first Wednesday in April in every year. On the Sabbath previous, a sermon adapted to the occasion, shall be delivered by the Pastor of the Church, or some other clergyman appointed by the Session. At this meeting President, a Secretary, and a Treasu

shall be chosen by ballot. The President shall be a member of the Association. In the absence of the President, a Chairman shall be appointed "pro tem." and not less than ten members representing twenty-five votes, shall be a quorum to transact business. In case of vacancy by death, resignation or otherwise, of any officer, the Association shall at the next meeting fill up the vacancy, to continue until next anniversary, or until another is elected.

RULE X.

Duties of President.

The President shall preside at all meetings of the Association and pewholders, and preserve good order and decorum among the members. He shall keep the Common Seal of the Association, and affix it to all papers and deeds, when authorized to do so by the same. All speeches shall be addressed to him. No member shall interrupt another while speaking, and when two or more members rise at once, the President shall determine who is to be first heard. He shall have no vote in any matter which comes before the Association, except in the appropriation of money, or if the votes be equally divided, he shall have a casting vote.

RULE XI.

Treasurer.

The Treasurer shall receive all monies belonging to the Association. He shall keep ır books, in which shall be entered all

monies received and paid away. He shall not pay away any monies, except the fixed salaries of the Minister, Clerk and Sexton, unless authorized by a vote of the Association or of the Standing Committee. He shall make a report to the Standing Committee quarterly, which report shall contain the names of all persons in arrears for pew rent, or otherwise indebted to the Church. And if he fail to make such a report, he shall be accountable to the Association for the amount lost through his neglect. He shall also prepare, and give into the annual meeting a fair statement of all monies received and disbursed, during the preceding year reported on by the committee, agreeably to the following Rule: and the names of all persons indebted to the Association, with the amount due by each, as also all other such duty, as may reasonably be required of him by the Association or Standing Committee; and for the due and faithful discharge of his office, he shall give bond, with approved security to the Association, in one thousand dollars, which bond shall be duly executed and lodged with the President. As a compensation for his services, he shall receive five per cent on all monies received by him for pew rents.

RULE XII.

The President shall appoi
of five members to examii
annual account, together

Auditing

ers (which he shall submit to them,) and to prepare a report thereon, to be laid before the annual stated meeting of the Association, for their approbation or disapprobation, which Committee shall meet on some day to be appointed by the President previous to the annual meeting, of which he shall give notice to each member of the committee.

RULE XIII.

Secretary.

The Secretary shall keep an exact list of the names of all the members of the Association, in the order which they are, or shall become so; with the amount of stock held by each. He shall take correct minutes of every matter and thing transacted at the meeting of the Association or pew-holders, which minutes he shall afterwards copy out fair in the Association minute book. He shall keep all papers, petitions &c., and when a vote is taken, he shall, if required by three members, call over the names of the members present, and mark the yeas and nays.

Yeas and Nays.

RULE XIV.

Stated meetings.

There shall be no stated meetings of the Association beside the annual one, on the first Wednesday in April, but the President may call an extra meeting when he thinks proper; and it shall be his duty to call one, when he has been so requested, in writing, by the Pastor and Session, or by any five members of the Association; and notice given in writing, left at the residence of the members, or in

their pews on the Sabbath previous to the meeting intended, shall be sufficient notice.

In case of the death or absence of the President, the Standing Committee shall have the power to call an extra meeting. But no extra meeting for the transaction of secular business shall be held on the Sabbath.

RULE XV.

Form of business.

All business brought before the Association, or pewholders, shall be, by motion in writing, (if so required by the presiding officer) made by one member, and seconded by another; and no motion shall be considered, unless seconded; and no member shall speak more than twice on the same motion, without leave, asked and obtained; and every matter and thing which comes, or may of right come before the Association, shall be determined by a majority of votes present, except when otherwise determined by the rules.

RULE XVI.

Standing Committee.

On the anniversary meeting, a committee of six members shall be elected by ballot, who, together with the President, shall be a standing committee for the year ensuing. They shall attend to all the secular affairs of the Association, and also direct the Treasurer in all matters and things which they may deem necessary for the benefit of the Association; examine some day previous to the anniversary, the state of the

funds of the Association, and recommend, if necessary, what rate of pew rents shall be assessed for the ensuing year. They shall also on each anniversary recommend, if necessary, to the Association, at what rate the interments shall be fixed for the ensuing year for strangers.

RULE XVII.

Clerk and interments.

All permissions for interment shall be given by the President, or one of the Standing Committee, directed to the Treasurer, and on his receiving the fees for the ground, he shall endorse the order to the Sexton; and in case the Clerk and Sexton permits any interment without the fees being first paid, he or they will be held responsible for the same. And the Clerk and Sexton shall make a return to the Treasurer, on the first day of each month, of all interments made, and by whom permission for the same was granted. The Standing Committee shall have power to permit the interment of indigent persons, members or pewholders of this church, gratis. And the standing committee shall fix the duties of Clerk and Sexton. No monument or head stone shall be erected at any grave in the public ground, unless the following sums be paid:

Monuments.

For a head and foot stone, twenty dollars; for all other monuments, two hundred and fifty dollars. And no monument

or head stone shall be put up, but under the direction of the Standing Committee.

RULE XVIII.

None of the foregoing rules shall be altered, or new rules made, except proposed at an anniversary meeting, and confirmed at a subsequent meeting, at which there shall be present two thirds of the legal votes of the Association, and a majority of the votes present agreeing thereto.

Alteration of Rules.

CONCLUSION.

I do hereby certify, that the foregoing rules were adopted at a regular meeting of the Association and pewholders, of the Second Presbyterian Church, duly summoned and held at the Lecture Room of said church, at which a majority of all the votes were present, on the sixth of October, one thousand eight hundred and thirty seven, and in the twenty-ninth year after the foundation was laid.

WILLIAM SMITH, Sen.
President.

Attest,
FLEETWOOD LANNEAU, Secretary.

RULES

FOR THE

SPIRITUAL GOVERNMENT

OF THE

SECOND PRESBYTERIAN CHURCH.

CHARLESTON, S. C.

AS REVISED BY A COMMITTEE, AND ADOPTED BY THE CHURCH, IN

RULES

FOR THE

SPIRITUAL GOVERNMENT

OF THE

SECOND PRESBYTERIAN CHURCH.

PREAMBLE.

ALTHOUGH this Church adopt "the Confession of Faith, and Form of Government, and Discipline of the Presbyterian Church in the United States," as the rule of their faith and practice, yet inasmuch as there are several matters in the mode of government and discipline, left there undetermined, by which a variety of practice is introduced into the churches, under the care of the General Assembly, the following additional rules are adopted.

Necessity for these Rules.

RULE I.

The Elders of this Church shall be elected by the male members, and shall be ordained with the imposition of hands, in the presence of the congregation.

Elders.

RULE II.

Elders.

All such elections shall be decided by a majority of two thirds of the members present, who shall have two weeks notice of the nomination of candidates for that office; which nomination shall be made by the Session then in office.

RULE III.

Admission to the Church.

No person shall be admitted a member of this church who does not, on examination by the Pastor, or officiating minister, gives satisfactory evidence of a renewal of heart, and of faith and repentance towards God.

RULE IV.

Admission to the Church.

All applications for admission to church membership, shall be made to the Session, through the Pastor. And notice of such intended application shall be given as long as possible before some regular meeting of the Session.

RULE V.

Admission to the Church.

The Session shall examine every candidate prior to admission.

RULE VI.

Public profession.

All who may be admitted to membership, shall make a public profession of their faith, and enter into solemn covenant with Almighty God, in the presence of the congregation, on

the morning of the Sabbath, on which the sacrament is administered.

RULE VII.

The following shall be

THE FORM OF PUBLIC ADMISSION TO THE CHURCH.

Form of public admission.

ADDRESS TO THE CANDIDATES.

You have thus presented yourselves* before Almighty God, with a view to dedicate yourselves† to his service, and to be received as members of his visible church. Your engagement in this transaction forms the most memorable epoch in your lives. By a public contract you are about to surrender yourselves to your Creator: to avouch the Lord to be your God; Jesus Christ your Redeemer; and yourselves his servants forever. You are surrounded by witnesses who attest the compact into which you enter. The all-seeing eye of Jehovah is upon you: and his holy angels are spectators of this scene. Brethren, we trust you have not rashly come up hither. We trust that you have well considered the nature and consequences of this act. And in this confidence we invite you to approach, with a holy bold-

* The singular or plural may be used as required.

† Or *to renew your* dedication. This may be used when any one *joins on certificate.*

Form of public admission.

ness, unto the great Head of the Church; casting all your anxieties and cares upon Him, and relying on Him alone for grace and strength, to fulfil your solemn engagements.

PROFESSION OF FAITH.

You believe that there is one true God constituting in his incomprehensible essence, Father, Son and Holy Ghost, three persons in one Godhead. You believe in the divine inspiration of the Scriptures of the Old and New Testament: and that they contain the only rule of faith and practice. You believe in the fall of man, in his entire depravity by nature, and in the necessity of repentance towards God, and faith in the Lord Jesus Christ. You believe, that by his humiliation obedience and death, Christ made such a satisfaction to divine justice, as is sufficient to expiate all sin, and to remove and wash away all the guilt incurred by both original and actual sin, from all who rest upon him in truth and sincerity. You believe in the doctrines of a general resurrection, and future judgment; in the everlasting blessedness of the righteous, and in the endless punishment of the finally impenitent. You thus publicly profess to bewail the past unbelief and enmity

of your hearts, and the manifold transgressions of your lives.

Form of public admission.

COVENANT.

And now in the presence of these witnesses, you do solemnly surrender yourselves to the Lord Jehovah, receiving him as your portion, and acknowledging him to be the supreme object of your love. Depending upon divine grace for assistance, you hereby sacredly bind yourselves to glorify God by obedience to his laws, and by a diligent observance of his ordinances. You declare yourselves at enmity with all that is inimical to the cause of Jesus. You promise to separate yourselves from the world, so far as its engagements would cool your attachment to piety, or bring a stigma upon your holy profession. You are now willing to consecrate a reasonable proportion of your time, influence and property to the cause of Christ; to co-operate in every good work; to live not unto yourselves, but unto him who died for you; and in your closets, in your families, and in the world, to act as becometh the gospel of Christ; and as you are required in the word of God. You pledge yourselves to obey the laws and regulations of this particular church, and

Form of admission.

to submit to its discipline, while you continue members of the same, throwing yourselves upon its care, and affectionately regarding its interests.

CONCLUDING ADDRESS.

Beloved in the Lord, your engagement is sealed forever. You have formed a contract which no power on earth can dissolve. These vows will follow you through time, and accompany you to the judgment seat. Your condition, from this hour, is changed in the sight of heaven. You are no longer your own. You are given up as the property of God.

We who are members of this church, affectionately welcome you to a fellowship with us. We hail you as participants in the same glorious hope and blessings of the gospel.

And now when you depart from this place, carry with you the salutary recollection, that the eyes of the world are upon you, and that as you henceforth conduct yourselves, religion will be disgraced or honored. Remember that your engagement is not with man, but with God. The negligence therefore, or the folly, or the coldness

of others around you, can never furnish an excuse for your own dereliction. You stand or fall, each one of you by yourselves. Abide then, near a throne of grace; be diligent in duty; watchful in life and conversation; and you shall be assured of the fulfilment of that promise "that he who has begun a good work in you, will perform it until the day of Jesus Christ."

RULE VIII.

Yet although these shall be the regulations for admission, they shall be considered applicable only to such as have not been members of another church, with whom we are understood to be in full fellowship. Applicants from such a church, who present a certificate of good standing, and whose characters are known to be pious and exemplary, are not *required* to enter into public covenant, they having engaged in that act in the church from which they are translated. The voluntary renewal of such a profession before this church, is however considered proper and highly beneficial to themselves and others. The names of such persons after admission, shall be read from the pulpit.

Admission on certificate.

RULE IX.

The ordinance of baptism shall be ad-

Baptism.

ministered in public; except under extraordinary circumstances.

RULE X.

To whom administered.

Baptism shall not be administered to infants, except where at least one of the parents is a member of the church in good standing; or to such as are in the opinion of the pastor, fit subjects.

RULE XI.

Discipline.

Every member of this church may expect the strictest exercise of discipline, (according to the Confession of Faith, and Form of Government of the Presbyterian Church) when offence is given.

RULE XII.

Neglect of communion.

Any member absenting himself from the communion twice in succession, shall be called upon by the Session for his reason for this neglect. And if no proper reason be given, he shall be dealt with, by the Session for such neglect, in such way as they may think proper.

RULE XIII.

Signing the Rules.

Every member of the Church on being admitted by the Session, shall sign his or her name to these Rules, in the Record of Church Members, as a pledge of their fidelity to their engagements, and as a memorial for future times.

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A LIST

OF ALL

THE FORMER, AND PRESENT

PASTORS, ELDERS AND OFFICERS,

OF THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.

WITH

A LIST OF ALL ITS MEMBERS IN

1832.

AND ALSO,

A LIST OF ALL WHO HAVE BECOME MEMBERS SINCE

1832.

N. B. Blank space is left in which the names of future officers and members of the Church can be inserted, and thus make the Manual as full and valuable as it is now.

LIST OF FORMER OFFICERS

OF THE

SECOND PRESBYTERIAN CHURCH.

Pastors.

Names.	*When Called.*	*Removed.*	*Term of Service.*
ANDREW FLINN, D.D.	Called in Feb. 1809. Installed April 4, 1811.	Died, Feb. 24, 1820.	11 yrs.
ARTEMAS BOIES.	Called in April, 1820. Installed June, 1821.	Left in Aug. 1823. Now in Boston.	3 yrs.
THOS. CHARLTON HENRY, D.D.	Called in Nov. 1823. Installed Jan. 1, 1824.	Died, Oct. 5, 1827.	4 yrs.
WILLIAM ASHMEAD.	Called in March, 1829. Installed May, 1829.	Died, Oct. 1829.	5 mths.

Elders.

Names.	*When Ordained.*	*Removed.*
Benjamin Boyd,	March 4, 1810.	Died Jan. 1811.
John Cunningham,	March 4, 1810.	Died Nov. 1815.
William Pressly,	February 1812.	Died in 1820.
Henry Bennet	July 9, 1812.	Died in 1820.
John Todd,	January 1821.	Left in 1823.
Thomas Fleming,	January 1821.	Left in 1823.
Israel C. Anthony,	January 1825.	Died April, 1836.
Charles O'Neale,	January 1825.	Died in 1833.

Presidents.

Names.	*When elected.*	*Time in office.*
Benjamin Boyd.	1809.	1 year.
Samuel Robertson,	1810.	3 years.
Stephen Thomas,	1812.	2 years.
William Smith,	1815.	3 years.
Samuel Patterson,	1818.	1 year.
Thomas Fleming,	1819.	2 years.
John Robinson,	1821.	2 years.
James Black,	1823.	half a year,
James Adger,	1823.	1 yr. & a half.
William Smith,	1825.	2 years.
Alexander Black.	1827.	1 year.
John Robinson,	1828.	6 years.
William Smith.	1834.	4 years.

Secretaries.

Names.	*When elected.*	*Time in office.*
John Robinson,	1809.	Till 1821.
Thomas Fleming,	1821.	1 year.
Alexander Black,	1823.	1 year.
Benjamin Hammet,	1824,	1 year.
William C. Dukes,	1826.	Till 1835.
Fleetwood Lanneau.	1836.	2 years.

Treasurers.

Names.	*When elected.*	*Time of office.*
Stephen Thomas,	1809.	Till 1812.
James Adger,	1812.	2 years.
David Bell,	1814.	Till 1823.
Robert Eager,	1823.	2 years.
William C. Dukes,	1825.	1 year.
Alexander Brown,	1826.	Till 1835.
Richard Jones,	1835.	2 years.
John S. Bird.	1837.	1 year.

LIST OF THE PRESENT OFFICERS.

OF THE

SECOND PRESBYTERIAN CHURCH.

Pastors.

Names.	*When called.*	*Term of service.*
THOMAS SMYTH.	Called April, 1832. Installed, Dec. 29, 1834.	

Elders.

Names.	*When ordained.*	*Remarks.*
Stephen Thomas,	March 4, 1810.	
David Bell,	February 1812.	
Robert Wright,	January 1825.	
Charles S. Simonton,	September 10, 1837.	
John Dewees,	do. do.	

President.

Name.	*When elected.*	*Term of service.*
William Smith, sen.,	1834.	

Secretary.

Name.	*When elected.*	*Term of service.*
Fleetwood Lanneau.	1836.	

Treasurer.

Name.	*When elected.*	*Term of office.*
John S. Bird.	1837.	

Clerk and Sexton.

Name.	*When elected.*	*Term of office.*
Thomas R. Vardell.		

Standing Committee.

Names.	*When elected.*	*Term of office.*
William Smith, Sen.		
Henry Tovey, Sen.		
Alexander Brown,		
William C. Dukes.	1838.	
Alexander Black,	1838.	

A LIST

OF ALL WHO WERE MEMBERS OF THE CHURCH IN 1832.

Names.	*When admitted.*	*Remarks.*
Mrs. Sarah Bell,	April, 1811.	Died, 1835.
Mr. Richard Moore,	"	
Mrs. Margaret Holmes,	"	Died, 1837.
Mrs. Margaret McLean,	"	Died, 1834.
Mrs. Eliza McElmoyle,	"	
Mrs. Sarah Mintzy,	"	
Mrs. Mary Ann Thomas,	July, 1811.	Died 1835.
Mrs. Margaret Gilliland,	"	
Mrs. Mehitable Pilsbury,	"	Died 1834.
Mrs. Hannah Symonds,	"	Died 1834.
Mrs. Rechon,	"	Died 1834.
Mr. David Bell,	October, 1811.	
Mrs. Margaret Fairchild,	"	
Mrs. Eliza Cole,	"	Dismissed on Certificate.
Mrs. Sarah Tovey,	"	
Mrs. Rebecca Lanneau,	"	
Mrs. Jane E. Steele,	Febr'ary, 1812.	

Names.	*When admitted.*	*Remarks.*
Mrs. Joanna Bízé,	Febr'ary, 1812.	
Mrs. Sarah E. Adger,	"	
Miss Harriet Rechon,	"	
Mrs. Hannah Browning,	May. 1812.	
Mrs. Rosina Gyles,	"	Died, 1835.
Mrs. Ann Robertson,	August, 1812.	
Mrs. Susan Robinson,	"	
Mrs. Rachel Jones,	"	
Mrs. Louisa Pringle,	Nov. 1812.	Died, 1832.
Mrs. Catherine Benoist,	Feb'ary, 1813.	
Mr. Robert Wright,	"	
Mrs. Margaret B. Crow,	August ,1813.	
Mrs. Sarah Russell,	October, 1814.	
Mrs. Louisa Martindale, now Mrs. Reeder,	"	
Mr. James Fraser,	July, 1815.	
Mrs. Eliza Shaw, now Mrs. Alex. Black,	1815.	
Mrs. Stillman,	April, 1816.	Died, 1833.
Mr. John Robinson,	Nov. 1816.	
Mrs. Jane Anthony,	January, 1817.	
Miss Martha Robertson,	April, 1817.	
Mrs. Ann Cunningham,	July, 1817.	
Mr. Charles S. Simonton,	"	
Mrs. Elizabeth Simonton,	"	
Mrs. Elizabeth Moore,	1818	

Names.	*When admitted.*	*Remarks.*
Miss Catherine Gordon,	1816.	
Mrs. Abigail Turner,	July, 1820.	
Miss Ann Raymond, now Mrs. Stillman,	Feb., 1821.	
Mrs. Mary McBride,	April, 1821.	Died, 1835.
Mrs. Caroline Burke,	"	Dismissed on certificate.
Miss Eliza Symonds,	July, 1821.	Died, 1836.
Miss Ann Rechon,	Febr'ary, 1822.	Died, 1834.
Mrs Elizabeth Brown,	1822.	
Miss Margaret Robinson, now Mrs. Buist,	April, 1824.	
Mrs. Susan Vardell,	"	
Mrs. Eliza Henry,	"	Dismissed on certificate.
Mrs. Catherine Malcomson,	"	Died, 1834.
Mrs. Martha J. M. Thomas, now Mrs. Bell,	"	
Mr. William C. Dukes,	"	
Miss Elizabeth Cain,	July, 1824.	
Mr. John Bryan,	"	
Mr. Henry Tovey, sen.,	"	
Mrs. Eliza Berbant,	"	
Mrs. Emma Burdell,	"	
Miss Martha M. Ruberry,	"	
Mrs. Catherine Wright,	"	
Miss Margaret Bennet,	"	
Mr. Israel C. Anthony,	"	Died, 1836.
Mr. Alexander Brown,	"	
Mr. Charles O'Neale,	October, 1824.	Died, 1833.

Names.	*When admitted.*	*Remarks.*
Mrs. Mary Bird,	1824.	
Mrs. Eliza C. Dukes,	Jan., 1825.	
Mrs. Elizabeth A. J. Oneale, now Mrs. Garey,	"	
Mrs. Mary Ann Young,	"	
Miss Mary Ann Young,	"	
Mrs. Sarah J. Gowan,	"	
Mr. Henry C. Tovey,	April, 1825.	
Mr. John S. Bird,	"	
Miss Eliza McElmoyle,	"	
Miss Eleanor J. McElmoyle,	"	
Mr. D. W. Harrison,	"	
Miss Mary Long,	"	
Miss Ann Darrell,	July, 1825.	
Mrs. Mary Burney,	"	Left.
Mrs. Mary Greer,	"	
Mrs. Mary Whitaker,	"	
Mrs. Jane H. Johnson,	January, 1826.	
Mrs. Sarah M. Gibbs,	"	
Mrs. Mehitable Bennet, now Mrs. Prince,	"	
Mrs. Hannah Bowles,	"	Dismissed on certific
Miss Mary Burney,	"	
Miss Philippa Burney,	"	
Miss Amelia Tovey, now Mrs. Vardell,	"	

Names.	*When admitted.*	*Remarks.*
Miss Frances C. Marchant, now Mrs. Douglass,	January, 1826.	
Mrs. Ann S. Gibbs,	"	
Miss Amelia Lequeux,	"	
Miss Sarah H. Jones, now Mrs. Patterson,	April, 1827.	
Mrs. Isabella Snowden,	July, 1827.	
Miss Sophia Burney,	January, 1828.	Left.
Miss Mary Montgomery, now Mrs. Fogartie,	April, 1828.	
Miss Hannah McElmoyle, now Mrs. Bailey,	"	
Mrs. Margaret Baird,	"	
Mr. Thomas R. Vardell,	October, 1828.	
Miss Jane Moore, now Mrs. Keckeley,		
Mr. John B. Adger,	January, 1829.	
Mrs. Elizabeth Bigelow,	April, 1829.	Left.
Mrs. Sarah Bird,	June, 1829.	
Mrs. Rebecca Frazer,	"	
Miss Margaret M. Adger, now Mrs. Smyth,	"	
Miss Juliana Vardell, now Mrs. Tovey,	"	
Mr. William Smith, sen.	October, 1829.	
Mr Edward S. Courtenay,	January, 1830.	Dismissed on certificate.
Mrs. Elizabeth Courtenay,	"	Dismissed on certificate.
Miss Elizabeth Moore, now Mrs. Ham,	"	
Mrs. Eliza J. Wheeler,	"	Left.

Names.	*When admitted.*	*Remarks.*
Miss Sarah Lequeux,	"	
Mrs. Martha Osborne,	"	
Mr. Fleetwood Lanneau,	"	
Mr. Peter J. Suder,	"	
Mr. Edward Fogartie,	"	
Miss Mary Vardell, now Mrs. Walsh,	July 1830.	
Miss Susan D. Adger,	October, 1830.	
Miss Margaret Black,	"	
Mr. Edwin Bolles,	"	Dismissed on certificate.
Mr. Robert Adger,	January 1831.	
Miss Amanda Harrison, now Mrs. Sleigh,	"	Died, 1837.
Mrs. Quintin Smith,	April, 1831.	
Miss Elizabeth K. Shrewsbury, now Mrs. Adger,	"	
Miss Susan L. Bell,	"	
Mr. James Adger, jun,	"	
Mr. William Ogden,	April, 1831.	Died, 1832
Mr. David Ogden,	"	Dismissed on certificate
Mr. Peter Lanneau,	"	
Mr. D. McNeil Turner,	"	
Mr. Michael P. Walsh,	"	Died, 1836.
Mr. John G. Pringle,	"	Dismissed on certificate
Mr. Edward Keckeley,	"	
Miss Ann Seavers Benoist,	July, 1831.	
Miss Gardenia Gibbs,	April, 1832.	

Total number of members, in 1832, ... 133
There were besides, in connection with the Church, about 70 coloured members.

N. B. It was at first designed to have made a complete list of all who have been members of the Church, but from the state of the records this was found impossible. Should any names be now omitted, or misplaced, the fault must be attributed to the same cause. The list from 1832 is correct.

A LIST

OF THE

Members of the Church, admitted since 1832.

Names.	*When admitted.*	*Remarks.*
Mr. James Adger,	July, 1832.	
Mr. William Adger,	"	
Mrs. Margaret Hughes,	"	Dismissed on Certificate.
Mrs. Eliza Houston,	"	
Mrs. Susan S. Wilson,	"	
Miss Car'e. D. Montgomery,	October, 1832.	
Miss Julia G. Gibbs,	January, 1833.	
Mrs. Gracey Lanneau,	"	
Mr. William Miller,	"	
Miss Ursula S. Nell,	May, 1833.	
Mrs. Ann Martin,	"	Dismissed on Certificate.
Miss Mary C. Johnson,	"	Dismissed on Certificate.
Mr. Andrew Lemassena,	"	Dismissed on Certificate.
Miss Susan Vardell,	July, 1833.	

Names.	*When admitted.*	*Remarks.*
Miss Susan Ruberry,	July, 1833.	
Miss Sarah Anthony,	April, 1834.	
Mr. Reeves Gibbs,	July, 1834.	Dismissed on Certificate.
Mrs. Sarah Gibbs,	"	Dismissed on Certificate.
Mrs. Mary Gilchrist,	"	
Mr, Elias B. Hort,	"	Dismissed on Certificate.
Mrs. Sarah White,	"	
Miss Sarah White,	"	
Mrs. Isabella Dupré,	"	
Mrs. Jane Rechon,	"	
Mr. William Harrall,	January, 1835.	
Miss Martha Lowry,	"	Died, 1835.
Mrs. Carberry,	"	
Mrs. Doggett,	"	Dismissed on Certificate.
Miss Mary Ann Stillman,	"	
Miss Emma Vardell,	"	
Mr. George C. Logan,	"	
Mr. James Elder,	April, 1835.	
Mrs. Elder,	"	
Mrs. Ann C. Logan,	"	
Mrs. Rose Logan,	"	

Names.	*When admitted.*	*Remarks.*
Mrs. Emily Holt,	April, 1835.	Dismissed on Certificate.
Mrs. Esther Dodd,	"	Dismissed on Certificate.
Mr. George Patterson,	"	
Mr. Charles Frazer,	"	
Mrs. Frazer,	"	Died, 1837.
Mr. E. R. Stokes,	"	Dismissed on Certificate.
Mrs. Helen L. Stokes,	"	Dismissed on Certificate.
Mrs. Catherine Gibbs,	"	
Miss Ann F. Robinson, now Mrs. Caldwell,	"	
Miss Ann Shrewsbury,	"	
Miss Sarah Jane Johnson, now Mrs. S. Robinson,	"	
Mr. William Johnson,	"	
Mr. William McElmoyle,	"	
Mr. John Vardell,	"	
Mr. Andrew F. Allen,	"	Dismissed.
Mrs. Ellenora Gibbs,	June, 1835.	Died, 1835.
Mrs. Beulah Hughes,	July, 1835.	Dismissed on Certificate.
Miss Sarah R. Hughes,	"	Dismissed on Certificate.
Miss Adeline H. Hughes, now Mrs. Auld.	"	
Mr. William L. Hughes,	"	
Mr. William Yeadon,	"	

Names.	When admitted.	Remarks.
Mrs. Eliza Yeadon,	July, 1835.	
Mrs. Susan Steedman,	"	
Miss Deborah Smith, now Mrs. Steedman,	"	
Miss Louisa Elford,	"	
Miss Anna Vardell, now Mrs. Harrall,	"	
Miss Ann Eliza Wotton,	"	
Miss Mary E. Dukes, now Mrs. Ragin,	"	
Miss Martha Anthony,	"	
Miss Jane Dewees,	"	
Miss Rebecca Burke,	"	Dismissed on Certi
Miss Harriet Auld, now Mrs. Hughes,	"	
Miss Eliza Auld,	"	
Miss Mary Badger,	"	
Miss Henrietta Bizé,	"	
Miss Catherine Johnson,	"	
Miss Mary Richards,		
Miss Caroline Crovat,	"	
Mrs. Elizabeth Venning,	"	
Mrs. Mompoey,	"	
Mr. Robert Tweed,	"	

Names.	*When admitted.*	*Remarks.*
Mr. William J. Berrie,	July, 1835.	Dismissed.
Mr. Benjamin Gibbs,	"	
Mr. John Carberry,	"	
Mr. Donald J. Auld,	"	
Mr. John McBride,	October, 1835.	Dismissed on Certificate.
Mrs. Laura E. Whelden,	"	
Mrs. Tweed,	"	
Miss Victoria Gibbs,	"	
Miss Mary Bryan,	"	
Miss Josephine Mompoey,	"	
Miss Maria Shrewsbury,	"	
Mr. Robert Gibbs,	January, 1836.	Died, 1836.
Mr. John McMaster,	"	
Mrs. McMaster,	"	
Miss Rebecca Giles,	"	
Miss Margaret Turner, now Mrs. Holmes,	"	
Miss Horton,	"	
Mr. Isaac Auld,	"	
Mr. Charles A. Stillman,	"	
Mr. Alfred Stillman,	"	
Miss Elizabeth Pringle,	"	Died, 1836.

Names.	*When admitted.*	*Remarks.*
Miss Agnes Easson,	January, 1836.	
Mr. John Dewees,	"	
Mrs. Hannah Dewees,	"	
Mr. Francis Harrill,	"	
Mrs. Mary Ann Logan,	"	
Mr. Charles J. Sparks,	October, 1836.	
Miss Hannah V. Lee,	January, 1837.	
Mrs. Arms,	"	
Miss Eleanor Parsons,	"	
Mr. John McMillan,	April, 1837.	
Mrs. Mary McMillan,	"	
Mrs. Elias Jones,	"	
Miss Sarah Arms,	"	
Mr. Abraham Wilson,	"	
Mrs. Susan Wilson,	"	
Mr. John Henderson,	"	
Mrs. Adams,	"	
Miss Jane O'Daniel,	"	
Mr. James M. Caldwell,	July, 1837.	
Mrs. Rachael Ann Parker,	"	
Mr. James McElhenny,	October, 1837.	

Names.	*When admitted.*	*Remarks.*
Mr. Robert L. Church,	October, 1837.	
Mr. Alexander McKenzie,	"	
Mrs. Rosanna McKenzie,	"	
Mr. George Moffatt,	"	
Mrs. Moffatt,	"	
Mrs. Flavel Peachy,	"	
Mr. Frederick Wittpen,	January, 1838.	
Mrs. Joannah Wittpen,	"	
Mrs. Ann W. Gibbes,	"	
Mrs. Jane Eliza Adger,	"	
Miss Hannah Raymond,	"	
Mr. James Muir,	"	
Miss Deborah Lee,	"	
Mrs. Emma L. Gildersleeve.	"	

Summary of the preceding Lists of Members.

Total number of members admitted since 1832 till January 1838, - - - - - - -	132
Total number in 1832, - - - - - - - -	134
Total,	266
Of the 134 members in the Church in 1832, there have died	19
There have been dismissed on Certificate, or otherwise	13
	32
Leaving of these at present in connection with the Church,	102
Of the 132 who have united with the Church since 1832 there have died, - - - - - - - - -	5
There have been dismissed on certificate or otherwise, -	18
	23
Leaving of these in connexion with the Church, - -	109
Total number of white members, now in the Church, -	211
Of coloured members now living and connected with the Church, there are - - - - - -	89
About 20 of these have been admitted since 1832.	
The total number of members, white and colored, now in the Church, is therefore, - - - - - - .	300

Members who have become Ministers.

Of the members of the church, four are now in the ministry:

1. Rev. John B. Adger, ordained by the Charleston Union Presbytery in 1834, and now a missionary under the A. B. C. F. M. in Smyrna.

Mrs. Adger is also a member of this Church.

2. Rev. D. McNeil Turner, licensed by the Charleston Union Presbytery in 1837, and now settled in Fayetteville, N. C.

3. Rev. Donald Auld, licensed by the Charleston Union Presbytery in 1837, and now settled in Christ's Church Parish,

Mrs. Auld is also a member of this Church.

4. Rev. James Adger, licensed by the Charleston Union Presbytery in 1837.

Besides these, Mr. William J. Johnson and Mr Charles A. Stillman, members of this Church, are now pursuing their studies for the ministry at the Ogelthorpe Presbyterian College, near Milledgeville, Georgia.

A LIST

OF THOSE WHO HAVE BECOME MEMBERS OF THE CHURCH SINCE

January, 1838.

Names.	*When admitted.*	*Remarks.*

Names.	*When admitted.*	*Remarks.*

Names.	*When admitted.*	*Remarks.*

Names.	*When admitted.*	*Remarks.*

Names.	*When admitted.*	*Remarks.*

Names.	When admitted.	Remarks.

SABBATH SCHOOL

OF THE

SECOND PRESBYTERIAN CHURCH.

Superintendent,

REV. B. GILDERSLEEVE.

Assistant Superintendent,

CHARLES S. SIMONTON.

Male Teachers.

John Vardell,
C. S. Simonton,
D. W. Harrison,
C. P. Frazer,
Robert L. Church,
Robert Tweed,
Wm. P. Levy,
John Pascoe,
G. W. Patterson,
John Dewees,

Rev. B. Gildersleeve, *Female Bible Class.*
C. J. Sparks, *Assistant Teacher.*
Thomas R. Vardell, *Male* Bible Class.

Female Teachers.

MRS. JOHNSON, *Female Superintendent.*

MRS. ANN CALDWELL, *Assistant Ditto.*

Miss Margaret Bennett,
Miss Hannah P. Raymond,
Miss Susan Vardell,
Miss Eliza Auld,
Miss Gardenia Gibbes,
Miss Julia Gibbes,
Mrs. S. Robertson,
Miss S. Benoist,
Miss Philippa Burney,
Miss Susan D. Adger,
Miss Mary A. Stillman,
Miss S. Anthony,
Miss Susan Bell,
Miss Ursulla Nell,
Miss Susan Ruberry, *Infant Class.*

James W. Stillman, *Secretary, Librarian and Treasurer.*

There is, besides, a Sabbath School for coloured persons held after the morning service, and a service for coloured persons after the Church is dismissed in the afternoon, under the charge of the Session.

SABBATH SCHOOL.

Superintendent.

Name.	*When elected.*	*Term of service.*

Teachers.

Name.	*When elected.*	*Term of service.*

Teachers.

Name.	*When elected.*	*Term of service.*

APPENDIX.

CONTAINING

STANDING NOTICES,

PRACTICAL DIRECTIONS

AND

HINTS;

FOR THE USE OF THE

MEMBERS

OF THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.

17

STANDING NOTICES.

1. The Lord's Supper is celebrated in this Church, when it is not otherwise notified, on the second sabbath in January, April, July and October.

Persons desirous of uniting with the church, on profession of faith, are expected to meet the Session two weeks previous to the Communion; those who wish to unite on certificate may present their certificates, through the Pastor, to the Session, at the same time.

The lecture, preparatory to the Communion, is held in the Lecture Room, on the Friday evening previous to the Communion, unless otherwise announced.

2. Persons desiring letters of dismission can obtain them by application to the Session, through the Pastor; and they should be taken by all who remove for any length of time from the bounds of the congregation, and in like manner, by all coming within these bounds. They should also be at once presented, and never retained on hand longer than necessity absolutely requires.

It is deemed proper that children should be presented for baptism on the sabbath morning previous to each communion occasion. A paper containing the name of the child and of the parents, and also the date of its birth,

should be handed in to the minister previously. The ordinance is administered at the commencement of the church services—the child being kept at the door until called for by the minister.

4. There is Lecture, in the Lecture Room, every Thursday evening—in summer at eight, and in winter at seven o'clock.

5. The Maternal Association meets on the third Monday of every month, at 4 P. M.

6. The Female Prayer Meetings are held weekly, on Monday and on Friday afternoons, at 4 o'clock.

7. The Sabbath School is at present held every Sabbath morning, at the Church—in summer at 8 o'clock, and in winter at ½ past 8 o'clock.

The Sabbath School for coloured persons is held every Sabbath, after morning service.

8. The Sunday School Teacher's Meeting is held every week, on Tuesday evening, in the Lecture Room.

9. The Female Education Society meets weekly—in winter on Thursday, at 10 A. M., in summer on Wednesday, at 4 P. M.

Every female member of the church should be a member, and, as far as possible, an attendant upon this society, whose object is to assist in educating young men for the Gospel ministry.

10. The Monthly Concert of Prayer is held on the *evening* of the first Monday in every month, in the Lecture *Room,* except when otherwise notified.

11. The Juvenile Missionary Society meets every quarter, in November, February, May and August, on Saturday afternoon, in the Lecture Room.

12. A collection is taken up every two months for some benevolent society, according to the Plan of Benevolence, which see.

13. Persons wishing to hire pews may apply to the Treasurer, or to any member of the Standing Committee.

PLAN OF BENEVOLENCE.

At a meeting of the members of the church, held in the Lecture Room, on Monday Evening, Oct. 16th 1837, the following Resolution was adopted and ordered to be inserted here :

Resolved, That in view of the importance of systematic charity; to prevent simultaneous and irregular claims upon our benevolence; to enable all to anticipate the objects they will be expected to assist, and to give to them from principle and forethought;—it is hereby recommended that a collection be taken up, in this church, every second month, for the following objects in such order as may seem best, viz :—

Foreign Missions.
Sabbath Schools.
Bible and Tract Societies.
Domestic Missions.
Education of Young Men for the Ministry.
City Mission.
Theological Seminary.
Port Society.

It is understood that no other public collection will be made in the church for spiritual purposes, without the approbation of the Session. The collections for the poor on every Communion occasion, and at the Monthly Concert are not, however included in this restriction.

To expedite such collections, and to prevent the unpleasantness of personal solicitation, it is further recommended that they be taken up at the door, or handed in privately to the Session.

FUNERALS.

In 1837, a Committee was appointed to take into consideration the subject of Funerals, of which Mr. John Robinson was Chairman. The Committee reported the following Resolution, which was unanimously adopted:

"Your Committee took into consideration the great inconvenience arising from the practice which prevails in this city, of detaining funerals for an hour or more beyond the time appointed. They therefore recommend to the corporation, the adoption of a rule, to the effect that, hereafter, at all funerals in the church-yard, it shall be imperative on the Sexton to move precisely at the hour named; and that due publicity be given to said resolution, by announcement from the pulpit, and by the Sexton on every occasion when called on, by communicating the same to the parties concerned."

The following Circular, which has been, to some extent, circulated among the churches of this city, may be also *profitably* inserted here:

FUNERAL CUSTOMS.

The undersigned respectfully solicit the attention of the Congregations generally, of which they are the stated Ministers, in this City, to the following suggestions, relative to some customs still extensively observed at Funerals, and which they, in common with many individuals with whom they have conversed on the subject, are desirous to see discontinued.

The customs to which we allude are, that of giving hat-bands of crape, to be worn by friends and acquaintances generally, at Funerals; that also of giving silk scarfs and gloves to ministers and pall-bearers; and that of having waiting women to precede the corpse to the Church or grave. All these particulars of ceremony are attended with useless expense; they are unmeaning as to the character or intent of the funeral solemity; and they often occasion a delay of the procession from the house to the grave, which is a reasonable subject of complaint.

The use, as it now obtains among us, of Bands of Crape at Funerals, is of a comparatively recent existence. It is a mistake into which individuals and families have been led inadvertently. As existing in other places, from which it has been introduced within not many years among us, it is the putting of Bands of Crape upon the hats of those, who, as relatives, or by invitation, attend a funeral as mourners. Through a misconception of propriety, or perhaps, through some design not understood, and which those whom the occasion chiefly interests, could not be expected to notice or regard, it has so obtained among us, as to invest with this badge of mourning not those only who are in attendance as mourners, but all or any others, who may happen to be

present. It is thus as unmeaning and absurd, as it is wasteful and inconvenient. We would advise the total discontinuance of the custom. If a reason for the indiscriminate extension of it, to which we have adverted, is, that offence coming from designed discrimination, can only thus be avoided, we respectfully suggest, that this can be completely obviated by doing it entirely away.

The giving of Scarfs and Gloves to the attending Clergy and to Pall-bearers, is objectionable, as occasioning not unfrequently, a very inconvenient detention; the undertaker having sometimes, not prepared these articles until the hour appointed for the funeral has passed. This custom is also objectionable, as being attended like that of giving bands of crape, with an expense, which, however little worthy of consideration in the case of many, is, through a mistaken sense of propriety, or a less worthy motive, incurred by many others, at an inconvenience to which it is for the best of reasons, improper that they should be subjected; viz. because they cannot afford it. The custom is, we are aware, even among us, an old one, and transmitted from the immemorial example of funerals in England. But if no other reason can be assigned for it than this, we think there is no *sufficient reason* for its continuance.

The other particular to which we have referred, is that of having hired Waiting Women to precede the hearse in the procession to the grave. This is a circumstance strangely permitted to remain, of the long and happily exploded folly, to say no more of it, of making the funeral a sort of banqueting scene, where cakes, coffee and wine, were served around among the company. The waiting *women* proper for the funeral ceremonial so characterized

have, through an oversight of interested design on the part of some, having to do with funeral preparations, been permitted to be had as a necessary accompaniment of the occasion. The absurdity of this custom is too apparent not to strike every one. It is known by us, to provoke the wondering inquiry, and even the derision, of strangers; and as there is no conceivable reason in its favor, either of *appearance* or convenience, we beg leave to recommend the total discontinuance of it.

We are not insensible to the consideration that the prejudices of a community in favor of long standing customs, of however little import, are rather to be respected than unnecessarily encroached upon. But while we know by experience and information that the reasons which we allege against these customs do exist, we know no reason, worth the name, for their continuance. If, indeed, the moral impression of the funeral scene would be deepened by their observance, or the lesson it is suited to convey, rendered more available, we should not hesitate to acknowedge that there existed a reason in their favor, stronger than any we can adduce against them. But we are persuaded, on the other hand, that the moral influence of the funeral solemnity, is impeded, rather than promoted, by the bustle of unmeaning ceremony, and that the best preparation of the feelings for the trial to which they are subject, in depositing the remains of a friend or fellow mortal in their kindred earth, consists in a simplicity which shall not unnecessarily divert or distract the thoughts, and a stillness, which no needless formalities are permitted to disturb.

Under these impressions, we submit the foregoing suggestions to your considerations, and earnestly hope they *will be adopted.*

N. B. This circular (which is here somewhat abbreviated, was signed by the following clergymen of the city, viz: N. Bowen, C. E. Gadsden, C. Hanckel, Wm. H. Barnwell. W. W. Spear, A. Kaufman, Paul Trapier, W. Capers, James Sewell, B. English, R. Post, Wm. C. Dana, John Forrest, Thomas Smyth, B. Manly, S. Gilman.

PRACTICAL DIRECTIONS AND HINTS.

PRESBYTERIANISM.

The Presbyterian Church is not peculiar in her doctrines. They hold, with Orthodox Congregationalists and Evangelical Episcopalians, and Whitfield Methodists, and Baptists generally, what are denominated moderate Calvinistic views—the views common to Calvin with Augustine and the church of Christ in its purest ages, and which they believe to be the true doctrines of the Bible.

Presbyterians are peculiar only in their form of church government.

1. The primary principle of Presbyterianism is the parity of her ministers. She recognizes no distinction of orders in the ministry. Ministers of Christ are all Presbyters, and all Elders, and all Bishops, as they are indiscriminately called in the word of God.

2. The second general principle which distinguishes Presbyterians is what may be called the representative principle. This principle in all modern governments, as even Chateaubriand testifies, may be traced to the church, and eminently to the Presbyterian church.

On this principle the government and discipline of the church, in each congregation, is committed to a bench of elders, consisting of eight, ten or twelve of the most pious, enlightened, wise, prudent and influential members of the church, chosen by their fellow members to this office, who *with the Pastor* constitute the Session.

3. Another general principle, which distinguishes Presbyterianism, is its catholicism. It considers all its separate congregations as bound together, and thus constituting one general or universal church. They are governed on the representative principle by a series of spiritual courts, ascending from the Session to the Presbytery, composed of the ministers and an equal number of elders within a certain neighboring district—from the Presbytery to the Synod, composed of a minister and delegated elder from each church within a still wider territory, such as a state—and from the Synod to the General Assembly, composed of a delegated minister and elder from every Presbytery within the bounds of the church.

4. A fourth general principle of Presbyterianism is the right of the people to elect their own ministers, and of the members, constituting the Presbytery, to examine the qualifications of ministers thus elected, and to ordain them to office.

The peculiar advantages of this system of church government are the following:—

We believe it to be the nearest to the scripture model, and therefore the best.

"It is better adapted than any other to repress clerical ambition; to prevent clerical encroachments and tyranny; to guard against the reign of popular effervescence and violence; to secure the calm, enlightened and edifying exercise of discipline; to maintain the religious rights of the people against all sinister influence; and to afford relief in all cases in which a single church, or an inferior judiciary, may have passed an improper sentence, from *either mistake*, prejudice or passion. It establishes, in

all our eclesiastical borders, that strict republican *representative* system of government, which has been "ever found to lie at the foundation of all practical freedom, both political and religious," and which, under God, affords the best pledge of justice and stability in the administration. It affords that inspection over the lives and conversation of church-members, which is ever indispensably needed, and which is at once vigilant, parental and judicious; and when faithfully carried into execution, is better fitted than any other to bring the whole church to act together, and to unite all hearts and hands in christian benificence. And finally it is better fitted than any other to maintain a wise, impartial and faithful inspection over the lives and ministrations of the body of the clergy." *

THE OFFICE AND DUTIES OF ELDERS, IN CONNECTION WITH THE PASTOR.

(AS DRAWN UP BY AN ASSOCIATION OF ELDERS IN PHILADELPHIA.)

The office of Ruling Elders is of Divine appointment, and involves responsibilities, which, if faithfully discharged in the spirit of prayer and humble dependence on God, will greatly promote the spiritual interests of the Church, over which, with the Pastor, the Holy Ghost has appointed them.

2d. It is the duty of the Elders, in concert with the Pastor of the Church to which they belong, to visit the families, and converse freely with them on the subject of

* See Dr. Miller's valuable treatise on "Presbyterianism, the truly Primitive and apostolic constitution of the Church of Christ," No. 1. of the series of Presbyterian tracts, which every member of the Church should possess and read. They are to be had at the Depository.

religion; inquire into their spiritual state and condition; guard the young against the danger of early transgressions, show them that the fear of the Lord is the beginning of wisdom; teach them an habitual reverence for the Sabbath, a love for the ordinances of God's house, with a strict adherence to parental authority, as the sure paths to receive the blessing of God, and train them up for usefulness in the Church and the world; to pray with the families; lead inquiring souls to the Saviour; warn the careless and secure; reprove, in the spirit of meekness, the inconsistent, backsliding professor of religion, and to bring such under the discipline of the Church, when private counsel and exhortations fail; to urge strongly that family worship be maintained, and that heads of families train up their children in the nurture and admonition of the Lord.

3d. The poor of the congregation should be carefully attended to, in the supply of their temporal and spiritual wants. The Saviour of men sympathized greatly, and associated much with them while on earth, and it well becomes the Elders to imitate the example of their ascended Master.

4th. The prayer meetings of the Church should claim the peculiar care and regard of the Elders. In that congregation where they are frequent and well attended, the blessing of God is seen abundantly to rest; on the contrary, where they are neglected, a cold, Laodicean spirit is found to exist; how necessary then that the officers of the Church cultivate and encourage a spirit of fervent prayer in the Church!

5th. Bible classes and Sabbath schools claim the attention and fostering care of the Elders; frequent communications with the teachers, and examination of the scholars, with

prayer and affectionate advice, will have a happy effect in preserving those nurseries from which it is hoped the Church will receive a large increase.

6th. Admissions to Church membership require peculiar fidelity and care in the Session; a duty on the faithful performance of which depends the spirituality and piety of the Church. None should be admitted who do not give evidence of a work of grace; all others should be tenderly admonished to wait till by clearer evidence and more experience, obtained by humble prayer to God, they may be admitted to sit down at their Lord and Saviour's table with their brethren.

7th. It is the duty of the Session to grant all certificates of dismission.

8th. When a Church is vacant, or in the absence of the Pastor, it is the duty of the Elders to provide preaching for the congregation; but in case of failure, they should conduct the exercises themselves, by singing, prayer, reading portions of Scripture, and a well selected sermon or exhortation.

9th. It is the privilege of Elders to attend inquiry meetings.

10th. The painful duty of Church discipline must be faithfully maintained. The Session should ever remember that the glory of God, and the peace, order, and harmony of that spiritual Zion committed to their care, demands a constant watchfulness over all her interests; but when unhappily, cases occur, requiring the exercise of this duty, it should be performed with great tenderness, and all decisions made according to truth and righteousness.

11th. Attendance on all our Judicatories is most important. *All the interests* of the Church are there discussed

and decided; every Elder to whose time of service it appertains, should attend to this duty, that by his counsel, and his vote, he may contribute to her present and future welfare, prosperity, and peace.

12th. To the Session belongs the oversight of the members of each Church, and the management of its spiritual affairs.

13th. It is the duty of the Eldership, in all things consistent with the word of God, our excellent Confession of Faith, Church Goverment and Discipline, to promote a spirit of love, harmony, and piety, throughout the congregations, to be co-workers with God in the conversion of sinners to his dear Son, and in sending the Gospel to the ends of the earth.

If a feeble outline be here given of the duties of Ruling Elders in the Presbyterian Church, what manner of persons ought they to be? It must be evident to every serious and reflecting mind, that the Church, in electing to this office, should carefully select men full of the Holy Ghost and of faith, who will go forth to the discharge of their duties in a firm determination, with the blessing of God, to perform them; that thus by humble, fervent prayer at the throne of grace, they may strive to imitate the example of their ascended Saviour, whose meat and whose drink it was to do the will of his Heavenly Father, and who, while on earth, continually went about doing good.

DUTIES OF CHURCH MEMBERS.

I. GENERAL DUTIES.

They should seek to acquire *clear* and *enlarged* views *of divine* truth.

They should be *progressive*, and not *stationary*, in their religious course.

They should maintain *consistency* of conduct as professing christians.

They should excel in the manifestation of the christian temper

They should be very eminent for a right discharge of *all their social duties.*

They should also faithfully discharge their duties in reference to the world.

They should be very exemplary in their obedience to the civil magistrate.

II. DUTIES TO THEIR PASTOR.

Submission to his just, and scriptural authority.

Distinguishing honour, esteem, and love, as being over them in the Lord.

A *constant attendance* upon *all* his ministrations.

Farnest prayer for him.

Encouragement of others to attend upon his ministry.

Zealous co-operation in all schemes of usefulness proposed by him, whether for the benefit of his own society in particular, or the welfare of the church and the world at large.

A most *delicate* and *tender* regard for his reputation.

Liberal support.*

Adhering to him, and abiding by him in all trials and persecutions endured for the Gospel's sake.

* 1 Tim. v. 17, 18, Gal. vi. 6, 7, 1 Cor. ix. 7, 9,—xi. 13, 14, Matt. x. 9, 10.

DUTIES OF CHURCH MEMBERS TOWARDS EACH OTHER.

I. LOVE.

A peculiar complacency in their fellow members, viewed as the objects of divine love.

Bearing one another's burdens, and so fulfilling the law of Christ. Gal. VI. 2.

Visiting their brethren in affliction.

Praying for one another. James, V. 16.

Administering pecuniary relief to those who need it.

Forbearing with one another in love. Eph. VI. 2.

Watching over one another.

II. CULTIVATION OF PEACE AND HARMONY.

Submission, one to another in humility. 1 Peter, V. 5.

Being cautious not to *give* offence.

Being backward in *receiving* offence.*

Watching against and repressing a tattling disposition.

DUTIES OF MEMBERS TOWARDS THE CHURCH, IN ITS COLLECTIVE CAPACITY.

They are bound to take a deep interest in its concerns, and to seek its prosperity by all lawful means.

They are bound to attend all the meetings of the church, at least, so far as their circumstances will allow.

They should most conscientiously devote their gifts, graces, and abilities to the service of the church, in an *orderly* and *modest* way, neither obtruding their assistance when it is not required, nor withholding it when it is solicited.

* For the full consideration of this important subject, see James' Church Member's Guide, chapter VI, from which these hints are chiefly taken.

They should most cordially submit to the discipline of the church.

DUTIES TO THE MEMBERS OF OTHER CHRISTIAN CHURCHES.

We should respect their religious opinions and practices.

We should avoid religious bigotry and prejudice.

We should abstain from all officious controversy, and underhand proselytism.

There should be a spirit of mutual affection between the members of different churches.

All comparisons between the talents of the ministers and the respectability of their churches should be carefully abstained from.

Church members should never resent by coldness, and distance of behaviour, the conduct of those who leave *their* society to join another in the same town.

THE MEMBERS OF THE CHURCH ARE UNDER OBLIGATION TO ATTEND ALL ITS MEETINGS.

The Church appoints the exercises of the Sabbath and of the week by the authority of Christ—with the concurrence of its members—and with a supreme regard to the glory of God, the good of the church, and the spiritual interests of its members. Members, therefore, are under solemn obligations to God, as well as to the church, and to themselves, to attend upon them all, regularly, punctually, spiritually and devotedly.

1. Whatever is authorized by the church, not incon-

sistent with the authority of Christ, or contrary to his injunctions, Christ regards as authorized by himself.*

2. Whatever is necessary to carry into full efficiency the injunctions of Christ, and to secure the perfect holiness of his church and people is implied in these injunctions.

3. All the exercises of this church have been approved by God as useful to it, and promotive of true piety.

4. Every member of this church has publicly pledged himself before the church, before God, and holy angels, that he will obey the church in all its regulations, and unite in promoting all its interests,—so long as he remains a member of the same.

5. To stay away on Sabbath afternoon—or on Thursday evening—or from the Preparatory Lecture—or from the Monthly Concert—to neglect the Sabbath School and its meetings—or the prayer meeting, is not therefore an indifferent matter; it is a positive sin by whatever member of this church it is done—for

1. Even were these things indifferent in themselves or to others, they are not so to you; you have engaged to observe them.

2. You thus violate your own solemn promise.

3. You thus throw a slight upon these ordinances, and upon the church ordaining them.

4. You detract from their efficiency.

5. You encourage others to neglect them.

6. You prevent the growth of piety, and of the church.

7. You injure yourself by depriving yourself of means found, by all who diligently use them, to be helpful to piety.

8. You expose yourself to temptation.

9. You habituate yourself to neglect duty.

* See Mathew, xvi. 19.

10. You make your feelings, and not duty, the standard of your conduct.

11. You rob God.

12. You dishonor Christ—and

13. You detract from the power of your example.

But you will say, Is there no exception to this rule? We answer assuredly there is. You may be *providentially* hindered. You may be sick. You may be so infirm as not to be, prudently, out at night. Or your family may demand your immediate care. But, then, Professor of religion, we would most solemnly remind you that God will measure all such excuses by the weight they have when you are invited to attend an evening party, or to visit some place of amusement, or to wait upon a friend, or to gratify yourself, or to attend some public or political meeting. If you have no good reason which keeps you away from any one or all of these, then neither have you any which should keep you away from religious meetings. God will judge you by your own acknowledged course of life, and by your own conduct will he condemn you as faithless, and cold to him, to his cause, and to religion, while thus compliant to the world.

SECRET PRAYER.

Our Saviour, in language the most emphatic, has enjoined upon us this duty: "Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." How distinct is this command! And yet it is to be feared that by many professed Christians it is more neglected than almost any other.

The example of pions men in all ages of the world shows the IMPORTANCE of secret prayer. Witness Daniel, three times a day retiring to his chamber for prayer. Read the biography of any eminent Christain, and you will find that it is in secret prayer that his strength has been obtained. O! there is a host of worthies who rise at once in attestation of its infinite importance. And another host may be seen of languid, spiritless, desponding professors, whose lives are passing unprofitably and wretchedly away, because they do not strengthen their faith, and animate their zeal, by the devotions of the closet. Here lies the cause of nineteen-twentieths of the doubts and fears of the Christian; of that paralysis of Christian feeling which makes so many professors an incumbrance and a burden to the church.

There are peculiar sins to be confessed, which it is not proper to confess in public or in social prayer. The Christian needs to go to God, in all the confidence of a private interview, and there to unfold the inmost secrets of his heart. He has peculiar temptations from which he needs to be guarded; peculiar trials under which he needs support; and he must in private go to God, that he may seek relief for these private wants.

2. The MANNER in which this duty should be performed. When our Savior says, "enter into thy closet, and when thou hast shut thy door, pray to thy Father," he does most undeniably mean that we should seek actual retirement; that we should go to some place alone, where we may pray to our Father in secret. It does not do to say that we can pray any where; that we can, in the bustle of *business*, withdraw our minds and have sufficient com*munion* with God. The Saviour's command is positive,

that we must seek retirement, and there in secret make known our requests to God. Surely, if Christ found it necessary to withdraw from the crowd, and even from every friend, that his devotions might not be disturbed by passing scenes, it is the most egregious folly for the frail *disciple* of Jesus to pretend that secrecy and retirement are not essential in his acts of devotion. Yes, follower of Jesus! you must actually go to the place of retirement. It may be to the chamber; it may be to the grove; but it must be to some place where, alone and uninterrupted, you may commune with God.

There should be *stated times* for secret prayer. As far as possible, the habit should be formed of going at particular hours of the day into the presence of God. Unless the Christian has resolution to form a plan, and to abide by that plan, he cannot make advances in the Christian life; he cannot enjoy religion. If you say, "I will daily enjoy the privilege of secret prayer," and yet do not set apart some particular portion of the day, which you will appropriate to this duty, you will find that your resolutions are made, but to be broken. The evening twilight appears to have been the favorite hour with our Saviour for this purpose. Daniel selected the morning, the noon, and the evening, as his seasons of private devotion.

The very design of secret prayer is to enable the Christian to approach God with the least possible restraint. We should at such times, with great particularity acknowledge sin. Has any temptation excited irritated feeling? In your closet confess that individual sin to God. Have you neglected duty? In penitential prayer allude to the *time and circmstances*, that your heart may not be shel-

tered by the vagueness of mere general confession. In your closet review your actions, and tell your Maker distinctly what you mean, when you confess you are a sinner. In the solitude and silence of the soul's retirement with God, we may become acquainted with ourselves. This is the way to make confession of sin which is acceptable to God.

We should also in secret prayer ask for particular blessings. You are a parent. Your son is at a distant school, surrounded by new and trying temptations. In retirement plead for him by name. State distinctly the temptations to which he is exposed. Thus you may pray with a degree of fervor and distinctness which would be impossible, and improper even, in the more public circles of social prayer. When our Saviour united with his disciples in prayer, his petitions were general: "Thy kingdom come," "give us day by day our daily bread," "forgive us our debts," "lead us not into temptation." But when he retired to the garden, in solitude, his prayer was, "O my Father, if it be possible, let this cup pass from me." Here he could allude to his own individual wants. He could as a child unveil all his secret sorrows to a Father's view. Imitate your Saviour, and daily in secret prayer remember your friends, calling them by name. Remember your own particular temptations, and your own particular sins, and thus will your Father who heareth in secret, himself reward you openly.

3. Consider the ADVANTAGES of secret prayer. There is no exercise of the Christian which has so powerful an influence in promoting spirituality of mind. This secret communion with God seems to introduce us into his immediate presence. If we go to the closet with the distinct

confession of sin, and asking particular blessings, we can hardly fail of receiving an influence into our own hearts which will be abiding. There never has been a case of one who perseveringly frequented his closet, and there found rest to his soul, who was not a spiritual man and a growing Christian. And the Christian who does not pray in secret must be a languid and a heartless disciple.

There is no *preservative from sin* so potent as this. An hour of temptation may overcome the Christian. He may be left to the commission of sins, the thought of which now makes him shudder. Temptations may be thrown in his way, and he has no safety—he has no protection, but in prayer. He who comes from the audience chamber of God, from intimate commnuion with his Maker, has faith so bright and strong that temptation will in vain assail him. Standing in the verge of heaven, breathing the very atmosphere of that pure world, he will be enabled to say, "Get thee behind me, Satan." The path to the commission of sin lies invariably through the neglect of secret prayer.

There is no exercise which like secret prayer can *purify and tranquillize the mind.* It is this which gives that "closer walk with God," which ensures "a calm and heavenly frame." This is the mount upon which the Christian may stand above earth's vapors and smile at earth's storms. When Jesus went to the garden, as the hour of death approached, he was in an agony of feeling. But how soon was he soothed by prayer. He came from the retirement of that garden, calm and composed, to meet his enemies, and not a nerve trembled, and apparently not one fibre of feeling was troubled. Thus, Christian, may you obtain a composure of mind, and a calm, steady enjoyment, which no opposition or trials can ruffle. And how

happy is that heart, thus fixed on God; thus steadfast in a joyful serenity which nothing can disturb. Look into the heart of ordinary Christians! How full of worldly cares! How often depressed with anxiety! How will trifling obstacles disturb and irritate! The remedy for all this is secret prayer. When this is kept up, the spirit is alike independent of great calamities and of petty vexations. Christian Professor! as you would not disobey the positive command of Christ—as you would not impoverish your own soul—as you would not bring upon your heart the coldness and lethargy of spiritual death—as you would not bring dishonor on your christian character—see to it that you let no day pass without secret prayer.*

* See Tracts of A. T. S. vol. 10th.

FAMILY WORSHIP.†

God should be worshipped by the Christian in his family as well as in his closet and in the church. This surely is a proposition which the Christian's heart instinctively receives as true.

1. God is worshipped when we reverentially peruse his word. The reading of a portion of the Bible is therefore to be a part of family worship. Let it be so much as communicates important instruction, and not so much as to produce weariness.

2. God is worshipped by singing praises unto his name and for this purpose has he inspired men to compose for us psalms and hymns and spiritual songs, and gifted others in these latter days to fill our mouths with songs of deliverance. "It is a good thing to give thanks unto the Lord,

† *See these* points fully considered in Baxter's Christian Directory, Wo

and to sing praises unto thy name, O, Most High—to show forth thy loving kindness in the morning, and thy faithfullness every night—upon an instrument of ten strings, upon the psaltery, and upon the harp, with a solemn sound." Praise is therefore a necessary part of family worship. Every Christian should be able to sing praise unto God. Every Christian parent is under obligation to have his children taught to sing as well as to pray and read. The present inability of Christians to lead their families in praise is as sinful as their pretended inability to lead them in prayer. "Search the scriptures whether these things are so."

3. God is worshipped when we pray unto him. For this shall every man who is godly pray unto God in his family. That is not a godly family nor conducted by a godly head where family prayer is not regularly maintained. Is God thus to be worshipped in every family? And does the curse of God rest upon that family where such worship is neglected? We must answer, yes.

1. Because God instituted families, with many special advantages and opportunities, for his solemn worship. God will therefore bring all heads of families to account.

2. Family worship is inculcated by our own natural reason, and sense of gratitude and propriety, and has been observed, in some form, even by heathens themselves. If we neglect it, therefore, our consciences will accuse us, and our own hearts will condemn us.

3. Families are under God's care, and live under his watchful eye, and are therefore bound to seek his protection and blessing.

4. Christian families are sanctified and set apart to Go

The head of it is, by his own profession, the Lord's. The children are, by baptism, the Lord's. They should therefore be a living sacrifice unto God, holy, acceptable which is their reasonable service. They may not live as the heathen do.

5. Parents are bound to teach their children their duty to God, by precept and example. See Deut. xi. 18–21: Gen. xviii. 18, 19 : 2. Tim. iii. 15. : Eph. vi. 4. : Prov. i. 8 : Prov xxii. 6. : Eph. v. 25.—26. : 1 Tim. iii. 4–12.

6. God requires from families solemn prayer and praise. See 1. Tim. ii. 8. Col. iii. 15–17. : Eph. vi. 18. : Acts, xii. 12.

7. Family worship is a duty ordinarily crowned with special and divine blessings.

8. It has been observed by patriarchs, prophets and saints of God in all ages. Witness Abraham, Job, Daniel, David, Joshua, xxiv. 15., Cornelius, Acts, vi. 10. : v. 2 : xxiv. 32. 1. Tim. iii. 4. : v. 12. Esther, iv. 16.

9. Families sin together, and should therefore confess and repent of their sins, each family apart.

10. Families enjoy together the mercies of a kind providence, and should therefore acknowledge them as such.

11. Families are only kept together by the power of that God who placed them in families ; they should therefore seek together the continuance of the divine mercy.

12. Families wish to be together in heaven, they should therefore serve God together on earth.

13. If prayer and praise, and reading of the word of God are profitable and necessary to each alone, they are much more profitable, and therefore more necessary when properly performed by a united family.

14. And not to enlarge, let the head of every family in this church, whether a professor or not, remember that the wrath of God is distinctly pronounced against every family wherein he is not worshipped. "POUR OUT THY FURY ON THE HEATHEN THAT KNOW THEE NOT, AND ON THE FAMILIES THAT CALL NOT ON THY NAME." This might be rendered GOD WILL POUR OUT HIS FURY &c., ON THE FAMILIES THAT CALL NOT ON HIS NAME. Such families are held to be as criminal in the sight of God as Idolaters! He that hath ears to hear, let him hear.

15. To the members of this church, I may in addition say that they have pledged themselves to maintain the worship of God in their closets, and in their families. (See Form of Covenant in Spiritual Rules.)

16. Our church considers the observation of family worship a necessary mark of christian character and faithfulness. On this point let me refer to the resolutions of the Synod of South Carolina and Georgia in 1837.*

* * * * * * * *

THE HOLY GOVERNMENT OF THE FAMILY.

Christians should govern their families. That father will be involved temporally, and for ever, in the curse of Eli, who does not govern and maintain authority over his children. Christians should govern their families in a holy manner, and upon holy principles, and in a holy spirit.

1. The holy government of the family is a considerable part of God's holy government of the world; and when it is neglected the Devil governs in his stead.

* These will be found in the "Minutes of Synod," and shew clearly the absolute necessity of this duty, in the members of our church.

2. To leave a family ungoverned and ungodly, is a powerful means to secure the damnation of all its members.

3. A holy and well governed family, tendeth not only to the safety of the members, but also to the ease and pleasure of their lives.

4. A holy and well governed family tends to make a holy posterity, and to propagate the fear of God from generation to generation.

5. A holy and well governed family is the preparation for a holy and well governed church.

6. Well governed families help to make a happy state and commonwealth, because they tend to make good men.

7. If the governors of families did faithfully perform their duties, it would be a great assistance to the Pastor; it would very much supply his deficiencies, and that of his elders; and preserve and propagate religion in times of great coldness and laxity.

8. The neglect of this duty is less excusable than any other, for parents have every possible advantage for it put into their hands.

9. Well governed families are honorable and exemplary to others.

10. Holy and well governed families are blessed with the special presence and favour of God.

HOW TO GOVERN WELL A FAMILY.

1. Let your family understand that your authority is from God, and that in obeying you, they obey him.

2. Your authority will be proportioned to your knowledge, holiness, and unblameableness of life.

3. Shew not your weakness by passion, or imprudent words or deeds; by fretfulness or murmuring impatience; either towards children or servants.

4. Lose not your authority by neglecting to urge it.

5. Strive to obtain prudence and skill in governing.

Study the Bible much.

Study the different tempers you have to deal with.

Adapt your punishment to the character of the offence.

Be a good husband to your wife, and a good father to your children, and a good master to your servants, and let all things be done in love.

To govern others, you must learn to govern yourself.

6. To govern your family in a holy manner, you must be holy yourself.

Subject your own soul to God. Be sure you lay up your treasure in heaven. Maintain God's authority in your family more carefully than your own. Let spiritual love to your family predominate, and let your care be greatest for the saving of their souls, and your compassion greatest for their spiritual miseries.

7. It is of great importance that you should arrange your business and your family, so that there will be system and regularity. No family was ever governed in a holy manner which was not governed in an orderly manner.*

BROTHERLY LOVE.

If a well instructed physiologist were to lose his way in the pathless tracts of the earth, he would, neverthless, be

* See Baxter's Christian Directory. Works vol. 4.

able to divine the country through which he was wandering, by attentively considering the productions of the soil, and the appearance of animal life surrounding him. So it is with the land of Emanuel. The delightful fruit found there, and no where else, is LOVE, Christian love, love in Christ, the divine *Agape* of the word of God, the fruit of the Spirit, the evidence of the twice-born and redeemed people.

See *what* is said, and *how much*, concerning this disposition in the word of God. Scarcely any duty is enjoined with such great frequency, and in so great a variety of forms. It is the peculiar law of Christ's kingdom. "This is my commandment, that ye love one another, as I have loved you." (John, xv. 12.) It is the identifying mark of Christ's disciples, the sign of their caste, the necessary and certain token of their discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another." (John, xiii. 35.) It is the fruit and evidence of our regeneration. (1. Peter, i. 22, 23.) "We know that we have passed from death unto life, because we love the brethren." (1. John, iii. 14.) It is the mark of spiritual prosperity in a *church*. (Eph. i. 15) It is the ground of apostolic eulogium in individual character. "I thank God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus and all the saints." (Phil. v.) It is the subject of frequent and emphatic apostolic admonition. "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. vi. 2.) Nearly the whole of the three epistles of John were written to enforce this duty. It is dignified with the appellation of the NEW COMMANDMENT. New

in its kind, its model, its strength, its motives; "as I have loved you." Moses enjoined us, to love our neighbour as ourselves; Christ has commanded us to love our neighbour in one respect, more than ourselves; for we are, if need be, "to lay down our lives for our brethren." (1. John iii. 16.) This love is made the test of character at the judgment day; the want of it the ground of condemnation to the wicked, and the possession of it the ground of justification and approbation to the righteous. "In as much as ye did it not to me." (Matt. xxv.) Let any man read and study all these passages, and mark the vast importance which is attached to brotherly love, and then let him look round upon the church of Christ, and say if it is not yet lamentably deficient in this duty.

It may not be amiss, however, to put Christians in remembrance of what they owe to their brethren; to those especially, with whom they are associated in the bonds of immediate intercourse and fellowship. They should *avoid all occasions of offence;* repress every word, look or action, that is in the remotest degree calculated to give pain; and consider their brother's peace of mind as sacred as their own. They should be ever willing, ready, and even forward *to receive the most sincere and tender forgiveness.* To be implacable is to be like the devil; to be forgiving is to be like him who prayed for his enemies, and who was no sooner taken down from the cross, than in a manner, he seemed to be contriving to save them that nailed him to it. But what is this to the consideration how much *he* has forgiven *us?* To forgive a brother his offences ought to be the easiest and most delightful work which a Christian has to perform, considering what an

example he has to copy from, and what a motive he profeses to feel. It is beautifully said, "As the little children of one family, who often in the course of the day look angrily and feel soured towards one another, yet say 'good night' with an affectionate kiss, and in the morning meet again in love, so should it be the case of the dear children of God, to love one another with a pure heart fervently, and from the heart to forgive every one his brother their tresspasses." Another operation of brotherly love is *forbearance* with each other's differences of opinion, infirmities of temper, and weakness of faith. Allied to this *is a disposition to avoid all rash judgments.* Love is not censorious; but is inclined to think well of its object; to diminish, rather than magnify its faults; and to conceal rather than publish them. Brotherly love will induce a person to *speak the language of admonition, and to administer reproof;* but in a manner so gentle, so tender and so humble, that the object of it, unless he be more of a brute than a Christian or a man, in his temper, shall feel that a kindness is done to him for which there is a demand upon his gratitude and affection. *A tender sympathy* which leads us to bear one another's burdens of care and sorrow, is essential to this love. A sympathy which not with impertinent curiosity, but with genuine pity, inquires into the cause of another's grief, to relieve it; a sympathy which invites the confidence of the mourner, and draws to its own bosom from his oppressed heart, the secret of the cloud that hangs upon his brow. "Oh! there is something that is wanting in the church here," says the same writer, whose expression I have already quoted, "something which shall so bind us together, that when one

member suffers, all the members shall suffer with it; when any are in bonds, shall be bound with them; something which shall bring us into a dearer union, and wake up within us a more pure, refined, pervading sympathy, which shall be touched with the feeling of another's infirmities, and vibrate to the chord of wo, which is strong in a brother's heart." Love will make us *regardful of the wants of our poorer brethren!* "For whoso hath this world's good's, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" In these, and in every other way in which we can show our interest in the members of Christ, and our tender regard for their happiness, will brotherly love operate where it exists in reality and in vigour.*

WHO ARE NOT WORTHY COMMUNICANTS.

1. Those who live vain and trifling lives, or who indulge in habitual levity.

Let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, which are not convenient.—*Eph.* v, 3, 4.
Out of the abundance of the heart the mouth speaketh.—*Matt.* xii, 34.

2. All idle persons, who pursue no honest employment.

If any would not work, neither should he eat.—2 *Thess.* iii, 10.

3. All who attend places of sinful amusement, theatres, parties, balls, &c.

For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose

* See James' Christian Professor,—a work which every professor should have, and study.

end is destruction, whose god is their belly, and whose glory is in their shame.—*Phil.* iii, 18, 19.

Lovers of pleasure, more than lovers of God.—*Tim.* iii, 4.

But she that liveth in pleasure is dead while she liveth.—1 *Tim.* v, 6.

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.—1 *Peter* iv, 3.

4. All who entertain ill-will or hatred towards any one: this is murder.

Whosoever hateth his brother is a murderer.—1 *John* iii, 15.

5. All who originate or circulate slander of brethren, or of any one else.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—*James* i, 26.

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.—*Prov.* x, 18.

Whoso privily slandereth his neighbor, him will I cut off.—*Psalm* ci, 5.

These . . . . things doth the Lord hate—a false witness that speaketh lies, and him that soweth discord among brethren.—*Prov.* vi, 16, 19.

6. All who have unsettled difficulties with others that might be settled if they were rightly disposed.

Let not the sun go down upon your wrath.—*Eph.* iv, 26.

First be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly.—*Matt.* v, 24, 25.

7. All who are engaged in any unlawful or *sinful* employment, such as that of lotteries, gambling, in buying or vending tickets, &c.

I will wash my hands in innocency; so will I compass thine altar, O *Lord.*—*Psalm* xxvi, 6.

8. All heads of families who neglect family prayer.

Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.—*Jer.* x ,25.

9. All who do not keep their word in business.

Lying lips are an abomination to the Lord.—*Prov.* xii, 22.

10. All who are conscious of having committed a scandalous offence unknown to the church, and of which they have not repented.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.—*Prov.* xxiii, 13.

11. All who live in such neglect of duty or practice of sin as to lay a stumbling block before the church or the world.

That no man put a stumbling block, or an occasion to fall, in his brother's way.—*Rom.* xiv, 13.*

TWELVE RULES FOR PROMOTING HARMONY AMONG CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities, of one kind or another.—*Matt.* vii; 1—5. *Rom.* ii: 21—23.

2. To bear with and not magnify each other's infirmities. —*Gal.* vi. 1.

3. To pray one for another in our social meetings, and particularly in private.—*James*, v. 16.

4. To avoid going from house to house, for the pu

* See Revival Tracts.

of hearing news, and interfering with other people's business.—*Lev.* xix. 16.

5. Always to turn a deaf ear to any slanderous report, and to allow no charge to be brought against any person until well founded and proved.—*Prov.* xxv. 23.

6. If a member be in fault, to tell him of it in *private*, before it is mentioned to others.—*Matt.* xviii. 15.

7. To watch against shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.—*Prov.* x. 12.

8. To observe the just rule of Solomon, that is, *to leave off contention before it be meddled with.*—*Prov.* xvii. 14.

9. If a member has offended, to consider how glorious, how God-like it is to forgive, and how *unlike a Christian it is to revenge.*—*Eph.* iv. 2.

10. To remember that it is always a grand artifice of the Devil, to promote distance and animosity among members of Churches, and we should, therefore, watch against every thing that *furthers his end.*—*James*, iii. 16.

11. To consider how much more good we can do in the world at large, and in the Church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.—*John* xiii. 35.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things.—*Eph.* iv. 32.—1 *Peter*, ii. 21.—*John*, xiii. 5, 35.*

* *See* Plumer's Church Manual.

QUESTIONS FOR SELF EXAMINATION.

Let these be used in the closet, and then made the subject matter of prayer.

1. When did I first entertain a hope of an interest in the Saviour?

Recall to mind, if possible, the precise time of your conversion, together with the circumstances and the peculiarities, if any, attendant upon it.

2. What are the evidences that I have experienced a change of heart?

The principal evidences of conversion are a heartfelt sense that the doctrines of the Bible are true and excellent; —enjoyment in religious company and conversation;— delight in perusing the sacred Scriptures, and other religious books, and in meditating upon divine subjects; happiness in public, private, and secret worship; joy at the prosperity of Zion, and a desire that the cause of Christ should flourish and triumph; humility and meekness in deportment; benevolence to all men, and complacency in Christians; hatred to sin and love of holiness; and scrupulous obedience to the commands of God in daily conduct.

3. What have I done *for* Jesus Christ, since I embraced a hope of having become his disciple?

It is duty "to spend and be spent" for him who has done so much for man—laid down his precious life to deem him, and who now intercedes in heaven f followers.]

4. What have I done *against* Jesus Christ since I espoused his cause?

Every sin, whether of thought, feeling, word or action, is, directly, or indirectly, against Jesus Christ.

5. Am I now any holier than when I first entertained a hope of salvation?

It is enjoined upon Christians, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

6. At my present rate of sanctification, will it not be very long before I shall be prepared for heaven?

It is my duty to press forward in perfection, "unto the measure of the stature of the fullness of Christ." "Be ye perfect even as your Father which is in heaven is perfect."

7. Do I commence and close every day with reading and meditating upon the Scriptures, and with secret prayer?

David resolves, "Evening, and morning, and at noon, will I pray and cry aloud." He says, also, "O how love I thy law! It is my meditation all the day."

8. Am I formal and hypocritical, or sincere and spiritual in my devotions?

It is a direction of the Saviour, "When thou prayest, thou shouldst not be as the hypocrites are."—"When ye pray, use not vain repetitions, as the heathen do."—"God is a Spirit; and they that worship him must worship him in spirit and in truth."

9. Am I influenced in all I think, say and do, by a regard to the glory of God?

"Whether therefore ye eat or drink, or whatsoever ye *do, do all* to the glory of God."

10. Am I entirely consecrated to Christ and the Church? Is it the language of my heart and life, I am thine, O Lord! wholly thine, and thine forever?

"And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them; and the Lord gave them rest round about."

Dear Brethren, "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Be honest with yourselves and with God; so shall you escape perdition and obtain eternal life, and, peradventure, turn many to righteousness, who shall be your crown of rejoicing.*

QUESTIONS,

RECOMMENDED TO THE PRAYERFUL AND FREQUENT PERUSAL OF EACH MEMBER OF THE CHURCH.

1. Are you in the practice of daily secret prayer?

2. Are you in the practice of daily family prayer?

3. Do you daily, with a prayerful desire to improve in Christain knowledge, read the word of God?

4. Do you make it a matter of conscience to attend all meetings for social worship appointed by the church, except as the providence of God shall otherwise direct?

5. Do you feel it your duty to do something every day to bring sinners to repentance?

6. Do you pray every day, that God would bless his truth to the conviction and conversion of sinners?

* See Plumer's Manual.

7. Do you, conscientiously, do what you can, by your pecuniary ability, to promote the kingdom of the Redeemer?

8. Are you doing any thing to further the salvation of the rising generation, in Sabbath schools and Bible classes?

9. Do you sincerely desire and pray for the salvation of the children and youth committed to your care?

10. Are you at peace with all who love Christ?

11. Are you as tender of the reputation of a brother as of your own?

12. Do you keep your tongue from speaking evil of a brother, and if, in any thing you are displeased with him, do you follow the gospel rule, and tell him your feelings betwen him and yourself alone?

13. Do you cultivate a spirit of Christian tenderness towards the failings and imperfections of your brethren?

14. Do you make it a solemn matter of conscience never to visit any place of amusement, or social pleasure on which you cannot first ask the divine blessing, or where it may be deemed intrusive to introduce the subject of religion?

15. Do you feel a readiness to forgive, and pray for your enemies?

16. Do you labour daily to promote your own, and the sanctification of your brethren?

17. Do you pray daily for your minister, and for the officers of the church?

18. Do you labour to keep your heart constantly alive to a sense of obligation: 1. To God; 2. To all the friends of the Saviour; and, 3. To your perishing fellow creatures?

19. Do you feel it to be your solemn duty, to consecrate all you have, and are, to the Lord?

20. Will you read these questions, at least once every week, and pray to God to search your heart in reference to the several points of christian practice suggested by them?*

THE ACTIVE CHRISTIAN.

EXTRACT FROM SECKER'S NONSUCH PROFESSOR, PUBLISHED IN THE LAST CENTURY.

WHY A CHRISTIAN SHOULD DO MORE THAN OTHERS.

Because more is done for him than for others.

Because he is more nearly related to God than others.

Because he professes more than others.

Because he is inwardly conformed to the Redeemer more than others.

Because he is looked upon more than others.

Because if he does no more than others, it will appear that he is no more than others.

Because he is appointed to be a judge of others.

Because he expects more than others.

WHAT THE CHRISTIAN DOES MORE THAN OTHERS.

He does much good, and makes but little noise.

He brings up the bottom of his life to the top of his light.

He prefers the duty he owes to God, to the danger he fears from man.

* See Manual of 3d Presbyterian Church, N. Y.

He seeks the public good of others, above the private good of himself.

He has the most beautiful conversation among the blackest persons.

He chooses the worst of sorrows, rather than commit the least sin.

He becomes a father to all in charity, and a servant to all in humility.

He mourns most before God, for those lusts which appear least before men.

He keeps his heart lowest, when God raises his estate highest.

He seeks to be better inwardly in his substance, than outwardly in appearance.

He is grieved more at the distresses of the church, than affected at his own happiness.

He renders the greatest good, for the greatest evil.

He takes those reproofs best which he needs most.

He takes up duty in point of performance, and lays it down in point of dependence.

He takes up his contentment in God's appointment.

He is more in love with the employment of holiness, than with the enjoyment of happiness.

He is more employed in searching his own heart, than in censuring other men's states.

He sets out for God at his beginning, and holds out with him to the end.

He takes all the shame of his sins to himself, and gives all the glory of his services to Christ.

He values an heavenly reversion above an earthly profession.

DIRECTIONS TO THOSE WHO WISH TO DO MORE THAN OTHERS.

Would they do more than others? Then they must deny themselves more than others.

Would they deny themselves more than others? Then they should pray more than others.

Would they pray more than others? Then they should resolve more than others.

Would they resolve more than others? Then they should love more than others.

Would they love more than others? Then they should believe more than others.

Would they believe more than others? Then they should know more than others.

Would they know more than others? Then God must reveal himself more to them, than he does to others.

THE CHRISTIAN'S PRINCIPLES.

FROM THE SAME AUTHOR.

The believer will walk by this principle: that whatsoever is transacted by men on earth, is eyed by the Lord in heaven.

That after all his present receivings, he will be brought to his future reckonings.

That God bears a greater respect to his heart than to his works.

That there is more future bitterness in reflecting on sin, than there can be present sweetness in the commission of sin.

That there is the greatest vanity in all created excellency.

That duties can never have too much attention paid to them, nor too little confidence placed in them.

That those precious promises, which are given to increase his happiness, do not supercede those directions which are laid down for him to seek after happiness.

That it is dangerous to dress himself for another world, at the looking glass of this world.

That where sin proves hateful, it will not prove hurtful.

That inward purity is the ready road to outward purity.

That all the time which God allows him, is but enough for the work he allots him.

That there can never be too great an estrangement from defilement.

That whatsoever is temporally enjoyed should be spiritually improved.

That he should think well of God, whatsoever evil he receives from God.

That the longer God forbears with the unrelenting sinner in life, the sooner he strikes him in the judgment day.

That there is no judging of the inward dispositions of men, by the outward dispensations of God.

That it is the safest to cleave to that good which is the choicest.

That no present worldly business should interrupt his pursuit of future blessedness.

That gospel integrity towards God is the best security against wicked men.

That the richness of the crown that shall be received, shall more than compensate for the bitterness of the cross which may here be endured.

COVETOUSNESS.

The attention of church members should be particularly directed to the subject of covetousness. "So far," says Mr. Fuller, "is the love of the world from being the less dangerous on account of its falling so little under human censure, that it is the more so. If we be guilty of any thing which exposes us to the reproach of mankind, such reproach may assist the remonstrances of conscience, and of God, in carrying conviction to our bosoms; but of that for which the world acquits us, we shall be exceedingly disposed to acquit ourselves.

It has long appeared to me, that this species of covetousness will, in all probability, prove the eternal overthrow of more characters among professing people than almost any other sin; and this because it is almost the only sin which may be indulged, and a profession of religion at the same time supported. If a man be a drunkard, a fornicator, an adulterer, or a liar; if he rob his neighbour, oppress the poor, or deal unjustly, he must give up his pretensions to religion; or if not, his religious connections, if they are worthy of being so denominated, will give him up: but he may *love the world, and the things of the world*, and at the same time retain his character. If the depravity of the human heart be not subdued by the grace of God, it will operate. If a dam be placed across some of its ordinary channels, it will flow with greater depth and rapidity through those that remain. It is thus, perhaps, avarice is most prevalent in old age, when the power of pursuing other vices has in a great measure subsided. And thus it

is with professors of religion, whose hearts are not right with God. They cannot figure away with the profane, nor indulge in gross immoralities; but they can love the world supremely, and be scarcely amenable to human judgment."

Covetousness is a strong and inordinate desire after the things of earth, overbearing the motives and claims of piety. It assumes different forms in different persons. In some it is *worldliness*, or an eager desire for the attainment of worldly prosperity, happiness, or pleasure, to the neglect of spiritual and religious duties. In some it is *rapacity*, or "covetousness grasping;" "making haste to be rich;" and thus overlooking the means employed to secure this object. In others it is *parsimony;* the frugality of selfishness, the habit of parting with as little as possible. It will be mean, it will prevaricate, it will promise and not give, it will get angry, it will keep away from church or the place of meeting—any thing, to avoid doing and giving what is demanded of it. In others it is *avarice*, or covetousness hoarding, looking upon money as its own end, denying *itself*, and family, and friends, necessary comforts, and utterly refusing to part with any thing it can withhold, to any benevolent object. In some it is *prodigality*, or covetousness of the wealth and enjoyments of others, while it squanders its own. It has nothing to give—it is unable to afford the smallest sum—except when the belly, or the dress, or outward shew demands, and then you will find this *poor* and *straitened* individual, living well, dressing finely, and dwelling at ease.

By comparing professors of religion with these five portraits of covetousness, its alarming prevalence will be

at once seen. It is the predominating evil of our times. It is the almost universal characteristic, in some degree, of professors and non-professors, and this the more surely, as "none confess the sin of covetousness."

It disguises itself under the pressure of business—the claims of children—the necessary demands of fashion and respectability.

Professor of religion! Covetousness, in all its forms, and in every degree, is guilt. On no subject is Scripture more explicit. It appears to have been the principal element in the first transgression. It has maintained a fatal ascendancy in all ages. It has led to the foulest acts and the most fearful results that have ever stained the history of man. It stands associated with all the principal sins. It will form one of the features of the final apostasy. It is identified with idolatry.

It injures a professor of religion, by taking off his energies from religion; by taking off his supreme trust from God, and giving it to the world; by involving him in many and grievous inconsistencies; by keeping him in the bonds of the world; by generating discontent; by neutralizing the effects of preaching; by fostering hypocrisy and formality; by making the sabbath a weariness, and unfitting him for reading, meditation and prayer.

It thus injures the church, by corrupting its doctrines and piety; and by confirming worldly men in their insensibility to the claims of the Gospel.

God pronounces his everlasting curse upon it, in all its forms. It brings its own miserable punishment. God often visits it with some open infliction of his anger. He denounces it now; and though the world approves the

covetous man, God abhors him, and when death meets him Hell will be seen following after him.

READER, ART THOU THE MAN?

Let every professor of religion read, study, and pray over, that most seasonable work "Mammon."*

HOW TO BE LIBERAL.

Remember that you hold your property, as well as your time and talents, in trust for God.

Remember that as you now sow, so shall you also reap.

Remember that God has a right to ALL you possess, as well as to the part he asks for his cause.

Remember his goodness to you, and as you have freely received, so freely give.

Remember that God authoritatively commands you to be ready to distribute, and willing to communicate.

Remember that it is for your own present and eternal benefit, to be liberal in your charity.

Remember that in your liberality, is involved the glory of God, and the credit of religion.

Remember the example of your divine Redeemer's love.

Remember that in dedicating *yourself* to God, you also consecrated all you had to his service.

Remember the perishing state of the world.

Remember the loud calls of the church.

Remember how the primitive Christian acted.

Remember the promises and prophecies of the Bible.

Remember the claims of benevolence and piety, when you arrange and calculate your expenses.

* By Harris to which we are indebted for much of the preceding.

Remember them every time you look at your affairs, and every time you receive or promise money.

Remember that IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.

Do this—while at the same time you remember the power, prevalence, guilt and doom of covetousness, and you will, you must be, LIBERAL.

HOW TO PREVENT BACKSLIDING.

1. Be well founded in the nature and reasons of your religion.

2. Get every grace and truth which you believe, into your hearts and lives.

3. Take heed lest you fall away by thinking you are past all danger.

4. Take heed of the company and doctrine of deceivers.

5. Be very watchful against the sin of pride.

6. Take heed of a divided hypocritical heart, not wholly given to God.

7. Take heed lest the world, or any thing in it, steal again your hearts, and seem too sweet to you.

8. Keep a strict watch over your fleshly appetite and sense.

9. Keep as far as you can from temptations, and from all occasions and opportunities of sinning.

10. Walk in company with christians, and never omit, or disesteem any ordinance, or means of grace.

11. Keep always before you the doleful, hopeless and most miserable condition of a backslider.

12. Be alarmed at the first beginnings of coldness, and

retreat before you first have slidden, and are unable to preserve yourself from falling.

13. Constantly implore God to give you grace sufficient to observe these rules, and to keep near to him that he may keep near to you.*

TWELVE HINDRANCES TO PRAYER.

FROM WICKLIFFE.

The first hindrance is, the sins of him who prayeth. According to that in Isaiah, "when ye make many prayers I will not hear you, for your hands are full of blood."

The second is, doubting, As saith the Apostle James, "let a man ask in faith nothing doubting."

The third hindrance is, when a man asketh not that which ought to be asked. As in Matt. xx, it is said, "ye know not what ye ask." And in James, "ye ask and receive not, because ye ask amiss."

The fourth is the unworthiness of those for whom we pray. Thus God, in Jeremiah, saith, "pray not for this people, for I shall not hear thee."

The fifth hindrance is, the multitude of evil thoughts. Thus Abraham (Gen. xv.) drove away the birds, that is, he that prayeth shall drive away evil thoughts.

The sixth is despising of God's law. In Psalms xxviii., God says, "the prayer of him that turneth away his ear from hearing the law of God, shall be cursed as an abomination."

The seventh is hardness of soul; and this is in two ways. First in (Prov. xxi.) it is said, "if a man stoppeth

*See Baxter, Vol. 4.

his ear at the cry of the poor, he shall cry and shall not be heard." The second is, when one has tresspassed, and we refuse to forgive him. As Christ says, "when ye stand to pray, forgive ye, if ye have any thing against any man—that if ye forgive not to men, neither shall your Father forgive your sins.

The eighth hindrance is, the increasing of sin. David saith to God, "They that draw themselves from you shall perish." In James iv. it is said, "draw nigh ye to God, and he shall draw nigh to you." "He nigheth to God that ceaseth of evil work."

The ninth is, suggestions of the Devil, that withdraw many men from prayer.

The tenth is littleness of desire. Augustine saith—"God keepeth that thing from thee, which he will not give to thee, that thou learn to desire great things."

The eleventh hindrance is, the impatience of him that asketh counsel. Saul asked counsel of the Lord, (1 Saml. xxviii.) and he answered not Saul. And Saul saith "Seek ye to me, a woman that hath an unclean spirit."

The twelfth is, the default of perseverance in prayer. Christ saith—"If a man continue knocking at the gate, the Friend, (that is God) shall rise and give him as many loaves as he needeth." Augustine saith—"If prayer is not removed, be thou secure that mercy is not removed." But here take heed that prayer stand most in good living—that prayer with mouth accord with deed—and so continue and thou shalt receive. Therefore, Christ, in Luke xxiii. "It behoveth to pray ever and cease not." And Augustine saith—"As long as thou hast holy desires, and livest after God's law, in charity, thou prayest ever well."

DAILY CONCERT OF PRAYER.

"*Pray without ceasing.*" "*Thy kingdom come.*"

SABBATH,—Sabbath duties and privileges, as preaching, Sabbath schools, family instruction, etc. etc. 2 *Thess.* iii. 1.

MONDAY,—Conversion of the world;—Foreign missions, the destruction of Antichrist, the downfall of idolatry, and all false religion, and the universal prevalence of peace, knowledge, liberty, and salvation. Bible, missionary, and tract societies the cause of seamen, etc. *Ps.* ii. 8.

TUESDAY,—The ministers of the gospel, and all who are preparing to become such; and likewise societies for the education of pious young men for the ministry. 1 *Thess.* v.: *Luke* x. 2.

WEDNESDAY,—The rising generation,—colleges, seminaries and schools of every description; the children of the church, the children of the ungodly, and orphan children. *Isa.* xliv. 3.

THURSDAY,—Professing Christians,—that they may much more abound in all the fruits of the Spirit, presenting their bodies a living sacrifice, and offering gladly of their substance to the Lord, to the extent of his requirement,—that afflicted saints may be comforted, backsliders reclaimed, and hypocrites converted,—that Zion, being purified, may arise and shine. *Isa.* lxii. 1.

FRIDAY,—Our country,—our rulers, our free institutions our benevolent societies; forgiveness of national

sins; deliverance from all evil, Romanism, infidelity, Sabbath-breaking, intemperance, profanity, etc. *Dan.* ix. 19: *Ps.* lxvii. 1, 2.

SATURDAY,—The Jews. *Isa.* liv. 8: *Ezek.* xxxvi. 27. Also our friends.

The attention of all who love our Lord Jesus Christ, is earnestly solicited to the plan here presented. May it not be hoped, that every one into whose hands it may come, will at least give it a *hearty trial?* Will the Redeemer's kingdom ever come, until his people, with *humble, fervent,* and *united* suplications, prostrate their souls before the eternal throne? Why lingers the work of salvation so long? Why do such numbers perish from among ourselves? and why do the heathen continue to go down to ruin, in countless multitudes? Alas! PRAYER IS WANTING;—*humble, believing, persevering* prayer. This is the means which secures efficacy to all other means—the mighty power to set every wheel in motion.

The Lord has promised, that his glory shall be revealed, and all flesh shall see it together. Beloved Christian friends, do we desire to see this glory? Then let agonizing supplications ascend for the upbuilding of Zion. (Ps. cii. 16.) Let our whole souls be engaged in the work. Cherishing the deepest sense of our weakness and entire dependance, let us humbly plead with God, remembering and believing, that "he will regard the prayer of the destitute, and not despise their prayer." Do we desire our own prosperity? It is written, "Pray for the peace of Jerusalem. They shall prosper that love thee."*

* See Quarterly Register.

RULES FOR STUDYING THE BIBLE.

1. Read the Bible in the spirit of continual prayer: prayer before you begin, prayer mixed with your reading, and prayer when you have done.

2. Mix faith with all you read. The Gospel is as food: faith receives, eats and digests it, and thus it becomes nourishing.

3. Read the Bible with great reverence, and with a humble and teachable mind.

4. Read the Bible with patient meditation, and with self application and self examination.

5. Read the Bible with simplicity of mind, desiring to be instructed in the truth of God; and with a single eye to the salvation of your soul.

6. Read the Bible with a heart devoted to God.

7. Read it habitually, and if possible regularly, and at stated periods.

8. Read one book through before you begin another; and read the whole Bible through.

9. Compare one part of scripture with another.

10. Have respect to the analogy of faith, or the general plan of interpreting scripture.

11. Use the helps recommended under this head in the Christian's Library p. 230, when you meet with any thing you do not understand.

12. Ascertain the literal sense before you seek any other.

13. Endeavour to obtain a view of the whole truth intended to be made known in the passage.

14. Read the Bible, observing throughout its constant testimonies to Jesus.*

RAINY SABBATHS.

Many excuse themselves from attendance on church because it rains. Now in many cases, it is proper and advisable for persons who are delicate, and who would suffer by exposure, to remain at home, and wait upon God in their closets, by reading the Bible, or spiritual works, and by prayer.

But do you stay away from church, when, were it a week day, you would unhesitatingly go to your business, or visit a friend, or attend upon an evening party? Then surely you condemn yourself, and confess that obedience to God and the worship of God, and the interests of your soul, are of less importance than the claims of the world, or of pleasure. Is not this honouring and serving the creature more than the Creator, and loving pleasure more than God? And does not God pronounce this to be idolatry?

Again. Do you stay away from church when you think your minister, though he may be as delicate as yourself, ought nevertheless to attend. Then you again condemn yourself. For he is under no more obligation to minister, than you to be ministered unto—or to preach, than you to hear—or to conduct the worship of God, than you to render that worship which is due unto Him.

How often is the man who stays at home on the Sabbath because of the weather, found at his worldly business, early and late, in far worse weather—and is the one more neces-

* See Bickersteth's "Scripture Help." Fry's Scripture Reader, Franck's Guide to the Study of the Scriptures, Horne's Introduction, and Abbott's Young Christian, chap. viii. the plans of which are *commended* to particular attention.

sary or imperative or advantageous than the other?

How often is the man who lives nearest to the church, the absentee, when he can excuse his cold indifference to God by the cold or damp state of the atmosphere? "Be sure this sin will find you out, for God looketh upon the heart."

MAXIMS FOR CHRISTIANS.

1. It is the duty of every Christian to be revived in heart, *growing in grace*, and doing all he can to glorify God. The obligation of this duty rests upon the present moment. Rom. xiii. 11. Thess. v. 4–8. Eph. v. 14. Isah. lx. 1. 1 John, i. 6. Heb. iii. 15. 2 Cor. vi. 2.

2. God hears and answers the prayers of his children when they are in the way of obedience. 1 John, iii. 22. John xv. 7.

3. When Christians pray and labour for the salvation of souls that God may be glorified, sinners will be converted. Matt. iii. 10.

4. It is the *sinful* neglect of the Church that prevents her from enjoying a perpetual revival. Isah. lxvi. 8. (*Inference from the above.*)

5. When no souls are converted in a congregation, let no follower of Christ look round upon this or that brother, or sister, or any number of them, who do not come up to the work, and complain that they are standing in the way of God's blessing. Let him look at *home*, and say, "Lord is it I?" Matt. vii. 1–5. Rom. ii. 1. James, iv. 11.

6. If but *two* members of a Church become truly revived themselves, and agree together, and offer up the prayer

of faith for a revival of religion, they may expect that blessing will be granted. Matt. xviii. 19.

7. No Church can be without a revival, and be excuseable. Rev. ii. 4: iii. 15, 16.

8. Let not God's praying people be discouraged because their numbers are few in comparison with the whole Church. Judges, vii. 7. 1 Saml. xiv. 1–17.

9. *The curse of the Lord* rests upon those members of the Church, who refuse to come up to the work of promoting his glory. Judges, v. 23. The *principle of God's government*, developed in this passage, applies to the Church in all ages.

10. Let not Christians spend their time and divert their attention, by complaining to one another of those who stand back. It is not their business to curse them; Rom. xii. 14; neither to *wait* for them; but to *go forward* in the strength of the Lord. There are multitudes in the Church who are "twice dead, and plucked up by the roots." If you wait for them, you will never do any thing.

11. While the world lies in wickedness, there is no time for Christians to seek for personal enjoyment. The feelings of Christians, while labouring for the salvation of souls, are compared in Scripture to the severest agonies and most painful struggles to which human nature is subject. Gal. iv. 19. And God has pronounced a heavy woe upon "them that are at ease in Zion." Amos, vi, 1. Yet, although our rest be not on earth, if we are found faithful, God will give us on our way, joys which no man can take from us, John, xvi. 21, 22.

12. The progress of a revival is arrested only when God's people grieve away his Holy Spirit; therefore the

cessation of a revival brings great guilt upon the Church. 2 Chron. xv. 2. 1 Thess. v. 19. Eph. iv. 30. Isa. lxiii. 10.

There may be a revival when there is not much excitement or noise, but when there is the spirit of prayer, and of effort, and continual accessions to the church; and this is the revival most to be desired.*

EXAMINE YOUR PRAYERS.

When Christians have been, for some length of time, praying for a revival, without receiving the blessing, it is time for them to conclude they have been *asking amiss.* If you would know the reason why your prayers have not been answered, examine them with reference to the following particulars:

1. You may not have desired a revival of religion *that God might be glorified;* but simply from feelings of natural sympathy for sinners, without regard to the honour of God. 1 Cor. x. 31. James iv. 3.

2. You may be indulging sin, or neglecting duty; in which case the Lord will not answer your yrayers. The habitual indulgence of one sinful passion, or the habitual neglect of your known duty, is sufficient to prevent you from receiving the blessing of God. Ps. lxvi. 18. Prov. xxviii. 9. Isa. lix. 1, 2.

You may be exercising an unforgiving temper. Mark xi. 25, 26. Matt. xviii. 35.

4. You may not have been sufficiently humble. Ps. cxxxviii. 6. Isa. lxvi. 2; li. 15. 1 Peter v. 6. James iv. 10.

* *See Hints to Christians.*

5. You may not have asked *in faith.* James i. 5–8. Mark xi. 24.

6. Your supplications may not have been snfficiently earnest. Luke xxii. 14. James v. 17. Acts xii. 5.

THE CHRISTIAN FAMILY LIBRARY.

"Those who are first in the *fashion*, are often last in the *library*; and perhaps, never there."—CLARKE.

In every family there should be a library. The mind should be provided for no less than the body. Such a library, if well filled with interesting and profitable works, will serve to make home attractive, and will occupy the leisure hours; will improve the understanding, and better the heart. The present age, our country, and the general diffusion of education, demand this provision in the family of every man who would bring up his children usefully, honourably, and virtuously.

The Christian family should be provided with a Library of Christian books, in addition to those of a general or literary character. Such religious books in a family, are of incalculable importance, and have been found eminently serviceable to the Church of God. Many by their influence alone, have been led to the experience of that hope which is full of immortality. I have myself known one such instance, where the religious books of a pious Christian, long after he had gone to rest, were blessed to the conscience of an ungodly partner. Reader, the Christian is under imperative obligations to "add to his faith, knowl-

edge," that his own soul may be established in the faith, and that he may be able to give a reason of the hope that is in him to every man that asketh him.

The study of religion is not confined to ministers of religion. It is the privilege and duty of all the members of the Church. The Scriptures speak much in favour of knowledge. See Prov. xix. 2, xviii. 15, xxii. 17, xv. 15; Eccles. vii. 12. This study is needful for the proper understanding of the Bible. It is still more necessary to have a clear and satisfactory comprehension of Christianity. Intelligent and learned private Christians have been of most eminent service to the cause of piety. Witness Bacon, Boyle, Hale, Pascal, Haller, Good, and others. The prevalence of error and infidelity requires this knowledge in all who profess religion. And the cultivation of this knowledge will most essentially promote happiness, and provide for the period of confinement, solitude, affliction, and old age.

We will therefore subjoin a list of books which are recommended for the Christian department of the Christians Library.

I. *The Bible.*

Bagster's Comprehensive Bible.
Cruden's Concordance,
Works of Josephus,
Alexander's History of the Jews,
Hunter's Sacred Biography.
Finden's Lanscape Illustrations of the Bible,
Scott's Commentary,
Henry's do.
Horne's Introduction to the Bible,
Doddridge's New Testament,
Townsend's arrangement of the Old and New Testament,
N. B. on the New, published in this country.
Brown's Dictionary of the Bible,
Calmet's do.
Alexander's Geography of the Bible.
——— on the Canon of Scripture,
Clarke on the Promises,
Gaston's Collections,
Alexander on the Evidences,
Paley's Evidences and Horæ Paulinæ,
Hooker's Modern Infidelity,
Horne on the Psalms,
Luther on Galatians,
Leighton on Peter,
Robinson's Scripture Characters,
Female Scripture Biography,
Prideaux's Connections,
Shuckford's do.
History of the Bible.
Whitecross's Anecdotes on the Old and New Testament,

Real Dialogues,
Conversations on the Bible,
Keith's Evidence of Prophecy,
Newton on the Prophecies,
Cave's Lives of the Apostles,
Evans' Scripture Biography,
Bridgewater Treatises,
Natural History of the Bible,
Harmer's Observations,
Buck's Theological Dictionary,

II. *The Church.*

Milner's Church History,
Scott's continuation of do.
Cave's Primitive Christianity,
King's " "
Claude's History of Reformation,
Neale's History of the Puritans,
Towgood's Dissent from the Church of England,
Barnes' Episcopacy Examined,
Brown on Presbyterian Church Government,
Anderson's Defence of Presbyterian Church Government,
The Assembly's Digest,
Dr. Miller on Presbyterianism,
——— Letters on the Christian Ministry,
——— on the Office of the Ruling Elder,
——— on Infant Baptism,
Williams on Ditto,
Woods on Ditto,
Jerram's Conversations on Ditto,
Dick on Church Polity,
Clarkson on Liturgies,
Reid's History of the Presbyterian Church in Ireland,
Westminster Confession of Faith,
The Biblical Repertory, a quarterly Presbyterian Review. This should be read by every Presbyterian family.
James' Church Member's Guide,
Maurice's Social Religion,
Smith's History of Missions,
Sprague's Hints on Intercourse of Christians,
McGavin's Protestant.
Brook's Lives of the Puritans.
Palmer's Noncoformists Memorial.
———Dissenter's Catechism.
Scots' Worthies.
Fox's Book of Martyrs.
Willison, Brown and Fisher on the Shorter Catechism.

III. *Devotions.*

Bennett's Christian Oratory,
Wilson's Sacra Privata,
Herbert's Works,
Jenks' Devotions,
Jay's Prayers,
Henry on Prayer,
Sheppard's Private Thoughts on Devotion,
Bishop Andrew's Devotions,
Ken's Retired Christian,
Bunyan's Pilgrim's Progress,
Jay's Morning and Evening Exercises,
Hawker's Morning and Evening Portion,
Episcopal Prayer Book,
Russell's Letters, Practical and Consolatory,
Aids to Devotion,
Devout Breathings,

IV. *Family Sermons.*

Burder's Sermons,
Beddome's Sermons,
Davies' Discourses,
Jay's Discourses,
——— Familiy Sermons,
——— Christian Contemplated,
Ashmead's Sermons,
Evans' Christian Temper,
The National Preacher,
Bailey's Family Preacher,
Newton's Sermons,
Payson's Family Sermons.
Bedell's Sermons.
Bradley's Sermons.

V. *Lord's Supper.*

Henry's Communicant's Companion.

Haweis's Communicant's Companion,
Orme on the Lord's Supper,
Thomson's Sacramental Discourses,
Belfrages Addresses,
Earle on the Sacrament,
Bickersteth on the Lord's Supper,
Lavington's Addresses,
Thomson's Communicants Catechism,
Willson's do.

VI. *Biography.*

Lives of Henry, Doddridge, Scott, Martyn, Brainerd, Mrs. Graham Mrs. Huntingdon, Halyburton, Gardiner, Major Burns, Richmond, Rochester, Fletcher, Edwards, J. Brainard Taylor, Mills, Payson, Knox, Luther, Melville, Calvin,
Walton's Lives,
Burnet's Lives,
Middleton's Evangelical Biography,
Blunts Lectures, Lives of Harlem Page, Felix Neff, Oberlin.

VII. *Practical & Theological.*

Anecdotes by Religious Tract Society, 11 vols.
Adam's Private Thoughts,
Abbotts Works,
Bates on the Divine Attributes,
Baxter's Practical Works, all or any,
Beveridges Private Thoughts or Works.
Bellamy's Sermons,
Bickersteth's Works,
Boston's Fourfold State,
Buck's Religious Anecdotes,
Cecil's Works,
Chalmer's Works,
Charnock on Providence,
Drelincourt on Death,
Doddridge on Regeneration,
——— Rise and Progress,
Dwight's Theology and Sermons,
Edwards's Works, all or any,
Flavel on Providence,
——— Touchstone of Sincerity
——— Saint Indeed,
Foster's Essays,
Gurnall's Christian Armour,
Gurney on the Sabbath,
Hall's (Bp.) Contemplations,
Hall's (Robert) Works,
Hale's Meditations,
Hervey's Meditations,
Henry's Anxious Inquirer,
Hinton's Active Christian,
Hill's Village Dialogues,
Horne on the Trinity,
Howe's Works, *all*,
James' Anxious Inquirer,
——— Christian Professour,
——— Family Monitor,
Latimer's Sermons,
Law's Serious Call,
Leighton's Works,
Maclaurins's Works,
Mason's (Dr.) Works,
Mammon,
More's (Hannah) Works,
Newton's Works,
Newham's Tribute of Sympathy,
Owen on Spiritual-mindedness,
——— 130th Psalm,
——— Indwelling Sin,
——— Glory of Christ,
——— Holy Ghost,
Pascal's Thoughts,
Payson's Sermons,
Paley's Natural Theology, by Brougham,
Pike's Guide to Youug Disciples,
Phillips' Guides,
Quarles Emblems,
Rambach's Meditations,
Religious Tract Society's Tracts,
Religious Tract Society's Family Library.
Romaine's Treatise on Faith,
Rutherford's Letters,
Scougal's Works,
Scudder's Christian's Daily Walk,
Scott's Works,
Shaw's Works,
Sprague's Works,
Tracts of Presbyterian Tract So'y

Venn's Duty of Man,
Wardlaw's Socinian Controversy,
Walker's Christian,
Wilberforce's Practical View,
Witherspoon's Works,
Willison's Afflicted Man's Companion.
Whitfield's Works.

VII. *Missions.*

Horne's Letters on Missions,
Buchanan's Researches,
Swan's Letters on Missions,
Jowett's Researches,
Missionary Herald,
Foreign Missionary Chronicle,
Lives of Eminent Missionaries, by Carne,
Pearson's Life of Schwartz,
Ellis' Polynesian Researches,
Tyerman and Bennet's Journal,
Williams' Missionary Voyages,
Abeel's residence in China,
Reid's Life of a Brahmun,
Heber's Journal,
Ward on the Hindoos,
Holt's Anecdotes of Missions,
Burder's Anecdotes of Missions,
Smith's History of Missions,

VIII. *Sacred Poetry and Music.*

Pious Minstrel,
Sacred Poetry,
Mourner's Gift,
Gems of Poetry,
Bernard Barton's Devotional Verses,
Montgomery's (James) Poems,
Montgomery's (R.) Messiah, &c.
Watts' Lyrics,
Poetry of 17th Century, 2 vols. of the Sacred Classics,
Sigourney's Poems,
Blair's Grave,
Hymns, by Kelly, &c.
The Christian Lyre,
The Choir,
Pollok's Course of Time,
Young's Night Thoughts,
Edmeston's Sacred Lyrics,
Cowper's Poems,
Christian Psalmist, by Montgomery,
Keble's Christian Year,
Heber's Hymns.
Grahame's Sabbath,
Bishop Ken's Poems.
Herbert's Temple,

IX. *Education.*

Newham's Principles of Education
Babington on Education,
Fenelon on Education of Daughters,
Hannah More on Education,
Abbott's Fireside Series,
Todd's Sabbath School Teacher's Guide,
Barker's Parent's Monitor,
Richmond's Domestic Portraiture,
Family at Home,
Book for Parents,
The Father's Book,
The Mother's Book,
The Mother at Home,
The Child at Home,
Fry's Scripture Principles of Education,
Pike's Persuasives to Early Piety.

X. *For Females.*

Daily Duties,
Phillip's Guides,
Maternal Solicitude,
A Mother's First Thoughts,
Jay's Thoughts on Marriage,
Lives of Harriet Newell, Mary Jane Graham, Mrs. Graham, Mrs. Ellis, &c.
Mrs. Hemans' Poems,
Burder's Memoirs of Pious Women.
Cox's Female Scripture Biography,
Mrs. King's Scripture Characters,
Phillips' Lady's Closet Library,
The Condition of Females in Christian and Mohammedan Countries.

N. B. Every family may not be able to procure all of these works; they may however secure some of them, and many perhaps most of them. The list is therefore made full, and it would greatly rejoice the heart of the writer could he see such a Library in the houses of some at least of his flock.

ON VISITING AND SHEWING RESPECT TO THE PASTOR.

The Priests lips should preserve knowledge, and the people should ask the law at his mouth.—*Mal.* ii. 7.

Is any sick among you? let him call for the elders of the Church.—*James* v. 14.

Thou shalt come unto the Priests, the Levites, to inquire; and thou shalt do according to the sentence which they shall show thee.—*Deut.* xvii. 9—11.

Shew a proof of your love.—2 *Cor.* viii. 7.

Know them that labour among you. Esteem them highly in love for their works sake.—1 *Thes.* v. 12.

Let the Elders who labour in word and doctrine, be counted worthy of double honor.—1 *Thess.* v; 17.

He that despiseth, despiseth not men but God.—1 *Thes.* iv. 8.

1. It is therefore the duty of the people to visit and shew respect and kindness to their pastor.

2. Are any anxious to know of the doctrines whether they be of God, or to know how they can be saved, or are they in any spiritual distress, it is their manifest duty to wait upon the minister and to ask the law at his mouth.

3. The minister however, is not to be involved in any *worldly matters*, or mere temporal affairs, except where